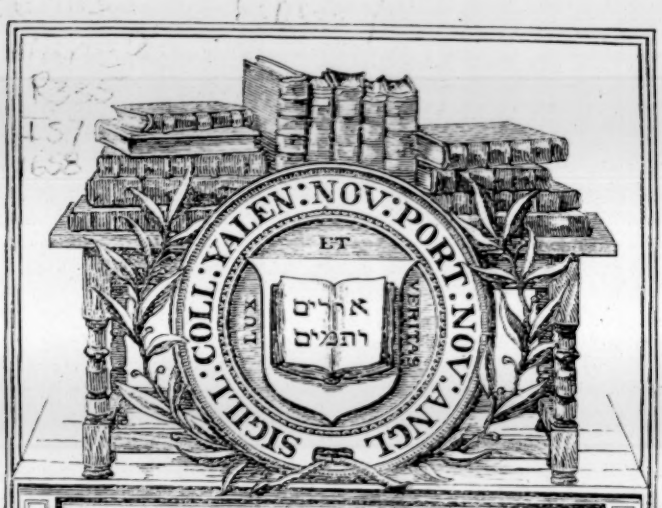


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ISRAELS
PRAYER
In time of
TROUBLE,
WITH
Gods gracious Answer thereunto.

OR

An Explication of the 14th Chapter of the Prophet

HOSEA,

In seven SERMONS preached upon so many Days of solemn Humiliation,

By *EDWARD REYNOLDS*, D.D.

Published by Authority.

LONDON,
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TO THE

HONOURABLE

House of COMMONS assembled in *PARLIAMENT*.

IN obedience to your Commands, I here humbly present to your view what you were pleased with patience and readiness of affection lately to attend unto. I considered, that though the Choicenes of the Auditory might require the exactest preparation; yet both the condition of the *Times*, and the nature of the *Duty* did call upon us to *lay aside our Ornaments*. And therefore I speake with such plainnes, as might commend the matter delivered rather to the *Conscience* of a Penitent, then to the *fancy* of a delicate hearer. The King of *Nineveh* was a King as well in his Sack-

cloth, as in his Robes: And the truth of God is indeed fuller of Majeſty when it is naked, then when adorned with the dreſs of any humane contribution, which many times takes from it, but never addes any value unto it.

I looked upon you in your double Relation, both *Common* as Chriſtians, and *Speciall*, as men intruſted with the managing of thoſe arduous and moſt preſſing difficulties under which this diſtempered Kingdom is now groaning.

And for the quickning of thoſe endevours which belong to you in both thoſe Relations, I preſented you both with the *bottome* of a Nations *unhappineſs*, which is *ſin*; and with the *top* of their *felicity*, which is Gods *free grace and favour*: That by your ſerious cares to purge out the one, and to procure the other, you might, by Gods bleſſing on your Conſultations, diſpell that black tempeſt which hangs over this Kingdom, and reduce the face of things unto calmneſs and ſerenity again.

When the Children ſtrugled together in the womb of *Rebekah*, ſhe was thereupon in-

inquiſitive, *If it be ſo, Why am I thus?* and ſhe addreſſed her ſelf to God for a reſolution. Gen. 25. 22. Surely this Nation is become like the *womb of Rebekah*, the children thereof ſtruggling in their mothers belly together, and when God hath mercifully freed us from forain Enemies, *Brethren are become enemies to brethren*, and by their enmities likely to tear and torment the bowels of their mother, and to ruine themſelves.

And what have we now to do, but to inquire the *Cauſe* of theſe ſad cõmotions, *Why are we thus?* And ſurely the *Cauſe* is chiefly where the *Diſeaſe* is, within *our ſelves*. We have been like the womb of *Rebekah*, a *barren Nation*, not bringing forth fruits of ſo many mercies as God hath filled us withall. So that now it is no wonder, if God cauſe us to be in pain within our own Bowels, and to feel the throwes and ſtruglings of a *Travelling woman*, ready to bring forth her own Confuſion, a *Benoni*, or an *Ichabod*, a ſon of *Sorrow*, and of *Shame* to this hitherto ſo peaceable and flouriſhing a Kingdom. Hoſ. 13. 13.

All that we can comfort our ſelves with in theſe pangs and qualms of diſtemper is, that

there are ſome *Jacobs* amongſt us. Who inſteed of ſupplanting their brethren, will *wreſtle, and have power with God.* The people have often *Petitioned*, ſometimes his *ſacred Majeſty*, ſometimes this *Honourable Houſe*, which are his great *Councel*, many overtures, & endeavor of *Accommodation* have been entred, & yet we *cry out in our pangs, & have as it were, brought forth wind, neither have we wrought any deliverance in the earth.*

Gen 32, 24. Hoſ 12 3, 4.

Iſa. 26 17, 18

I have here therefore preſented a *new Petition*, dictated and drawn up to our hands by Gods own Spirit, unto which both *King* and *Parliament*, *Peers* and *Prophets* and *People*, muſt all ſubſcribe, and offer it with poſtrate & penitent hearts unto him *who ſtands in the congregation of the mighty, & judgeth amongſt the gods*, that he would *take away all our iniquity*, and *receive us into favor again*, and accept of a *Covenant* of new obedience.

Pſal. 82 1.

And this *Petition* God is pleaſed to anticipate with an anſwer of grace in the conſequent parts of the chapter whence the Text is taken, and that particularly to every branch of the Petition; *He will take away iniquity*; His *Anger* ſhall not puniſh, His *Love* ſhall

ſhall heal our backſlidings, the greatneſs of our ſins ſhall not hinder the freeneſs of his Grace. He will do us good, and give us life, by the dew of his grace reviving us : and Glory clothing us like the Lilly of the field, with the beauty of holineſs : and ſtability, fixing us by his grace as the Cedars of Lebanon are faſtned upon their Roots : and growcth or enlargement as the branches ſpread forth themſelves: and cont nual vigor and plenty, as the Olive tree, which is always green and fruitful: and glorious comforts by the ſweet ſavor of the knowledg of God, which like the ſpice trees of Lebanon ſhall diffuſe a ſpiritual perfume upon the names, & into the conſciences of penitent converts. 2 Cor. 2:14.

He will prevent us with the bleſſings of Safety, as well as of Sanctity & Comfort, we ſhall under his ſhadow find ſhelter and protection from al our fears. Though like Corn, we be harrowed under the Clods, though like a lopped vine we ſeem naked, & reduced to lowneſs, though like cruſhed grapes we lie under heavy preſſures: yet he wil receive, and enlarge, and comfort us again, and when we are in our own eyes as fatherleſs children, He will

will ſet his eyes upon us as a Tutor and Guardian, He wil hear and obſerve and anſwer, and pitty us, enabling us to make good our Covenant by his grace, & cauſing the fruits of his loving kindneſs to be found upon us. Thus God is pleaſed to borrow the various perfe&ion of other things to adumbrate the united and calumniated mercies which he promiſeth unto a converting and petitioning people.

You have the Petition ſent you from God, and his Anſwer preventing you in all the members of it with the bleſſings of goodnes. I have nothing elſe to do, but to beg of you, & of all this great people whom you repreſent, the Subſcription of your hearts & lives unto this Petition: and to beg of God that he would graciouſly incline the heartsof this whole Kingdom, rather to wraſtle with him for a bleſſing, then to ſtruggle and confli& amongſt themſelves for a Curſe. With which prayer I humbly conclude, Commending your perſons and your weighty affairs to his grace; and reſt

Your moſt humble Servant in Chriſt,

From my Study in Braunſton Auguſt the 8. 1642.

ED: REYNOLDS.

To the Reader.

CHriſtian Reader, Underſtanding that my Sermon, which was preached three years ſince before the Honorable Houſe of Commons, on the day of their ſolemn *Humiliation*, was to be reprinted: I thought fit to peruſe tranſcribe, and enlarge ſix other Sermons, in which I had, at mine own charge in the Country, on the enſuing Faſt days, briefly explained and applyed that whole Chapter, (a portion only whereof was in the firſt handled,) and to ſend them forth together with it unto the publique: Which I was the rather induced to do for theſe two Reaſons: 1. Becauſe it hath pleaſed God in his righteous and holy providence to make me, by a long infirmity, unſerviceable to his Church in the principal work of the Miniſtry, the preaching of the Gospel (which is no ſmall grief unto me.) So that there remained no other means whereby my life might, in regard of my function, be uſeful to the Church and comfortable to my ſelf, then by inverting the words of the Pſalmiſt, and as he made *His Tongue as the Pen of a ready Writer*, ſo to make my Pen the Tongue of an unready Speaker. 2 I conſidered the ſeaſonableneſs and ſutableneſs of theſe Meditations unto the condition of the ſad and diſconſolate times wherein we live, very like thoſe which our Prophet threatned the ten Tribes withall throughout this whole Prophecy, unto which this laſt Chapter is a kind of *Uſe*, and a *moſt ſolemn Exhortation* preſſing upon all wiſe and prudent men ſuch duties of *Humiliation* and *Repentance*, as might turn threats into promiſes, and recover, again the mercies which by their ſins they had forfeited and forſaken: Which being reſtored unto them according to their Petition, they are here likewiſe further inſtructed in what manner to return unto God the *praiſes* due to his

Pſalm 45. 2.

his great Name. And theſe two duties of *Humiliation* and *Thankſgiving* are the moſt ſolemn duties which in theſe times of Judgements and Mercies ſo variouſly interwoven together, the Lord doth ſo frequently call us unto.

Places of Scripture I have for brevity ſake, for the moſt part, only quoted and referred thee unto, without tranſcribing all the words, and have uſually put many paralel places together, becauſe by that means they do not only ſtrengthen the doctrine whereunto they belong, but mutually give light unto one another.

The Lord make us all in this our day ſo *wiſe and prudent* as to underſtand the *righteous ways* of our God toward us: Iſai. 26, 8. 9. That we may not *ſtumble* at them, but *walk* in them, and be taught by them *to wait upon him in the way of his judgements*, and to fix the *deſires of our ſoul* upon his *Name* as our great *Refuge*, and upon his *Righteouſneſs* as our great *Buſineſs*, till he ſhall be pleaſed, by the *dew* of his Grace, to *Revive us as the Corn, to make us grow as the Vine*, and to let the ſcent of all his Ordinances be over all our Land, as the *ſmell*, and as the *wine of Lebanon*.

It will be an abundant return unto my poor and weak endeavors, if I may have that room in thy prayers which the Apoſtle *Paul* deſired to have in the prayers of the Epheſians, Epheſ. 6. 19. *That utterance may be given unto me, that I may open my mouth boldly to preach the myſtery of the Goſpel.*

The Lord ſanctifie all the ways of his Providence towards us, that when we are *chaſtened*, we may be *taught*, and may be greater gainers by the *voyce* of his Rod, then we are ſuffe- Pſal. 94. 12. Mic. 9 9. rers by the *ſtripes*.

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all

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ripen and increaſe ſin, and haſten judgments. 16. None but righteous men will obey the Word. Every wicked man doth in ſomething or other gainſay the truth. 17. The right waies of the Lord are unto wicked men matter of ſcandall, 18. They ſtumble at the profoundneſs of the Word as being above reaſon. 19. At the ſtrictneſs of it, as being againſt their peculiar luſt. 20. At the ſearching power and ſimplicity of the Goſpell. 21. At impoſſibility of fulfilling the Law, which is but accidentall. To regenerate men the Law is Evangelically poſſible. Wicked men hardened willingly as well as judicially. 22. At the grace of the word by preſumption; at the threatnings and judgments of it by ſtubbornneſs. 23. Wicked men ſtumble at the Word not only unto ſcandall, but unto ruine.

THE

THE FIRST SERMON.

Upon

HOSEA Chap. 14. ver. 1, 2.

HOSEA 14. 1, 2.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously (or give good) *so will we render the calves of our lips.*

THe blessing of *Ephraim* was according to his[a] name, *Fruitfulness*. The fruitfulness of the *Earth*, a bough by a well, and the fruitfulness of the *womb*, and of the breasts, *Gen.* 49. 22. 25. *Deut*, 33. 13. 17. Contrary unto which two blessings we find in our Prophet two Judgments threatned against him for his sins, *chap.* 13. 15, 16. Though he be fruitful amongst his brethren

Sect. 1.

a Gen. 41. 52.

thren, an East wind shall come the wind of the Lord shall come up from the Wilderness, and his spring shalll become dry, and his fountain shall be dryed up, he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the Sword; their Infants shall be dashed in pieces, and their women with child shall be ript up. And throughout the [b] whole Prophecy (if you read and observe it) you wil find the Judgments of God against *Ephraim* to be expressed by *weeds*, *emptiness*, *barrenness*; *dryness* of roots, of fruits, of branches, of springs, and by a curse upon their [c] Children, as on the other side the blessing here in this Chapter renewed unto Ephraim repenting, are al expressed by Metaphors of *fruitfulness*, ver. 5, 6, 7

From these two woful Iudgments, against the fruitfulnesof their *springs* and the fruitfulness of their *wombs*, by the desolations of a bloody sword, our Prophet taketh occasion once more for all, to awaken and drive them to a timely repentance, that so they may recover the blessing of their name, *Ephraim* may be *Ephraim* again, a plentiful, a fruitful, a flourishing people. That [d] *when Gods Judgments are in the earth*, , they would then at least *set themselves to learn righteousness*, that they may *wash their feet in the blood of the wicked.*

Of all Nations under Heaven the Land of ours hath had the blessing of *Ephraim* upon it, fruitfulness of the *Earth*, abundance of *plenty*: fruitfulness

b Chap. 8. 7. 9. 2. 6. 16. 13. 1. 8. 11. 6.

c Ch. 9 11. 14. Psa. 26. 9. Δεῖγμα πῶς ἀνδρὸς γίνεται ἵνα ἀνδρὸς ὁρῶντες πάσχοντα ἀεὶ πάσχει εὐβούλους βελτίους γίνωνται, Plato apud *A.* Gel. lib. 6. c. 14. *famosus latrones in his locis ubi grassati sunt furca figendos compluribus placuit ut & conspectu deterreantur alii ab iisdem facinoribus.* ff. de pœnis. L. 28. sect. *famosos. unde & in Brutis & in rebus in animatis observata vindicta vid.*

d Pet. Erod Decret. l. 2. Tit. 14. Zepper. de legib. l. 1. c. 11. Pl. l. 29. c. 4. Plut. de fortun. Ro. f Psal. 52 6. Luk. 17. 32. *Act.* 5. 11. Luk. 13 1. 7. Jer. 3. 8. Dan. 5. 18. 22. Num. 16. 38. 40

of

of the *womb*, abundance of *people*. But our misery is, that the abundance of our sins hath mightily outvied the abundance both of our plenty and of our people: sins too parallel to those of *Ephraim*, if you will but read this Prophet, and compare the behaviours of this Nation with him. And this parity of sins hath no doubt called upon God for a parity of judgements. It is but a very little while since the Lord seemed to call for a *North-wind*, as he doth here for an *Eastwind*, two Armies there met, ready to look one another in the Face; but his heart turned, his repentings were kindled, he would not give up *Ephraim* then. He seems once more to be drawing of a Sword, and having in vain *hewed us by his Prophets*, as he complains, *chap.* 6, 5. to try whether he wing us by his Judgements will work upon us. So that now, though I must read my Text, *O Israel*, yet I must apply it, *O England*, *Return unto the Lord thy God, for thou hast fallen by thine iniquity, Take with you words*, &c.

The whole Context containeth two general parts. An *Invitation* unto Repentance, *Vers.* 1. And an *Institution* how to perform it, in the two verses following.

Before we come to the particulars of the Invitation, let us first briefly observe, That in the midst of *Judgments* proposed against sinners that are *obstinate*, God doth reserve and proclaim *Mercy* unto sinners that are *penitent*. When a *Consumption* is decreed, yet a *Remnant* is *reserved* to return, *Isa.* 10. 22, 23. The Lord will keep his *Vineyard*, when he will burn up the *thorns* and the bryars together. *Sect.* 2.

Iſai. 27. 3, 4. When a day of *fierce anger* is determined, the *meek* of the earth are called upon to ſeek the Lord, *Zeph.* 2. 3. When the Lord is coming out of his place to puniſh the Inhabitants of the Earth for their iniquity, he calls upon his people to *hide* themſelves in their *chambers*, until the indignation be overpaſt, *Iſai.* 26. 20, 21. The Angel which was ſent to deſtroy *Sodom*, had withall a Commiſſion to deliver *Lot*, *Geneſ.* 19. 15. God made full proviſion for thoſe who mourned for publick abominations, before he gave order to deſtroy the reſt, *Ezek.* 9. 4, 6. Men in their wrath will many times rather ſtrike a friend then ſpare a foe: But Gods proceedings are without diſorder, he will rather ſpare his foes then ſtrike his ſervants, as he ſhewed himſelf willing to have done in the caſe of *Sodom*, *Gen.* 18. 26. *Moſes ſtood in the gap*, and diverted Judgements from *Iſrael*, *Pſa.* 106. 23. Yea God ſeeks for ſuch, *Ezek.* 22. 30. and complains when they cannot be found, *Ezek.* 13, 5. And if he deliver others for them, certainly he will not deſtroy them for others. However it go with the world and with wicked men, it *ſhall go well with the righteous*, there ſhall be a *Sanctuary* for them when others *ſtumble*, and they ſhall paſs through the fire, when others are conſumed by it, *Iſai.* 3. 10, 11 *Iſai.* 8. 14, 15 16. *Zech.* 13 8, 9.

Reaſons hereof are, *Gods Iuſtice*, he will not puniſh the righteous with the wicked; he will have it appear that there is *a difference between him that ſerveth God, and him that ſerveth him not*, *Gen.* 18. 23. *Mal.* 3. 18. *Gods love* unto his people. He hath a

book

book of Remembrance written before him, for them that fear him, and think upon his Name: *And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my jewels, & I will ſpare them as a man ſpareth his own ſon that ſerveth* him, *Mal.* 3. 16. 17. Here is a climax & gradation of arguments drawn from Love. In a great fire, and devouring trouble (ſuch as is threatned there, Chap. 4. 1.) *property* alone is a ground of *care*, a man would willingly ſave and ſecure that which is his own, and of any uſe unto him; but if you add unto this, *preciouſneſs*, that increaſeth the care. A man will make hard ſhift to deliver a rich Cabinet of Jewels, though all his ordinary goods and utenſils ſhould periſh. But of all Jewels, thoſe which come out of the body are much more precious then thoſe which only adorn it. Who would not ſnatch rather his *childe* then his *casket* or *purſe* out of a flame: *Relation* works not onely upon the affection, but upon the *bowels*, *Jer* 31. 20. And laſtly, the ſame excellency that the word *jewel* doth add unto the word *mine*; the ſame excellency doth *ſervice* add unto the word *ſon*. A man hath much conflict in himſelfe to take off his heart from an undutiful ſon. Never a worſe ſon then *Abſalom*, and yet how doth *David* give a charge to the Commanders to have him ſpared? How inquiſitive after his ſafety! How paſſionately and unſeaſonably mournful upon the news of his death? But if any child be more a jewel then another, certainly it is a *dutiful childe*, who hath not onely an intereſt in our love by *Nature*, but by *obedience*. All theſe grounds of care and protection

for Gods people in trouble are here expreſſed, *property*, they are *mine*; *preciouſneſs*, they are *jewels*, treaſures, ornaments unto me. *Relation*, they are *ſons*; *uſefullneſs*, they are ſons that *ſerve*, none could look on a thing ſo many ways lovely with the ſame eye as upon a profeſſed and provoking Enemy.

Laſtly, *Gods name and glory*, He hath ſpared his people even in the midſt of their *provocations* for his Names ſake, *Deut.* 33. 26, 27. *Ioſh.* 7. 9. How much more when they *repent* and ſeek his face? He will never let it be ſaid, that any *ſeek the Lord in vain*, Iſa. 45. 19.

Sect. 3. But it may be objected, Doth not *Solomon* ſay, that *all things happen alike unto all*? and that *no man can know love or hatred by that which is before him?* Eccleſ. 9. 1, 2. And is it not certain and common; that in publick deſolations good as well as bad do periſh? Doth not the ſword devour as well one as another.

It is true, God doth not always difference his ſervants from wicked men by temporal deliverances: Troubles commonly and promiſcuouſly involve all ſorts. But there are theſe two things conſiderable in it.

1. That many times the good ſuffer with the bad, becauſe they are to ether corrupted with them, and when they joyn in the common *provocations*, no wonder if they ſuffer in the *common judgments*, Revel. 18. 4. Nay the ſins of Gods people do (eſpecially in this caſe) more provoke him unto outward judgments then the ſins of his profeſſed enemies. Becauſe they expoſe his *name* to the more con-

contempt, 2 *Sam.* 12. 14. and are committed against the greater *love*, *Amos* 3. 2. and he hath *future judgment* for the wicked, and therefore usually *beginneth* here at his own *sanctuary*, Ezek. 9. 6. 1 Pet. 4. 17.

2. When good men, who have preserved themselves from publick sins, do yet fall by publick judgements, yet there is a *great difference* in this seeming *equality*, the same affliction having like the Pillar that went before *Israel*, a *light side* towards Gods people, and a *dark side* toward the Egyptians. God usually recompencing the outward evils of his people with more plentiful evidences of inward and spiritual joy. A good man may be in great darkness as well as a wicked man, but in that case he hath the name of God to stay himself upon, which no wicked man in the world hath, *Isa.* 50. 10. The *metal* and the *dross* go both into the fire together, but the dross is consumed, the metal refined. So is it with godly and wicked in their sufferings, *Zach* 13. 9. *Eccles.* 8. 12. 13.

This reproveth the folly of those who in time of trouble rely upon vain things which cannot help them, and continue their sins still. For Iudgments make no difference of any but *penitent and impenitent*, Sickness doth not complement with an honorable person, but useth him as coursely as the base. Death knocks as well at a Princes palace as a poor mans cottage: wise men dye as well as fools. Yet poyson usually works more violently when tempered with wine, then with some duller and baser material. In times of trouble usually the greater the persons the, closer the judgments. When *Jeruſalem*

rusalem was taken, the Nobles were slain, but the poor of the land had vineyards and fields given them, *Jer.* 39. 6. 10.

Therefore in troubles we should be more humbled for our sins then our sufferings, because sin is the sting of suffering. That mercies should not win us, that judgement should not awaken us: that the *rod* should *speak*, and we *not hear*, Mic. 6. 9. That the *fire* should *burn*, and we not *feel*, Isa. 42. 25. That desolation should be threatned, and we not *instructed*, Jer. 6. 8. That the hand of God should be *lifted up*, and we not *see it*, Isa. 26. 11. That *darkness* should be upon us, & we not give *glory* to God, Jer. 13. 6. This is that should most deject us, that in mercies we have been *wanton*, and in judgments *senseless*. Get Repentance by an affliction, and then you may look on it as *traffick*, and not as a *trouble*, like a Merchants voyage, which hath pain in the way, but treasure in the end. No afflictions can hurt him that is penitent. If thou escape, they will make thee the more thankful; if not, they will bring thee the neerer and the sooner unto God.

The way to be safe in times of trouble, is to get the blood of the Lamb upon our doors. All troubles have their Commission and Instructions from God, what to do, whither to go, whom to touch; whom to pass over. Be gold, and though the fire come upon you, you shal keep your nature and purity still. Godliness, saith the Apostle, hath the promises of this life; & amongst those one special one is, that we shall not be tempted above what we are able, 1 *Cor.* 1. 13. neither are there indeed

indeed any diſtreſſes againſt which there is not a refuge and eſcape for penitent ſinners unto ſome promiſe or other. Againſt *Captivity*. When they be in the land of their Enemies *I will not caſt them away, nor abhorre them.* Levit. 26. 44. Againſt *famine and peſtilence. If I ſhut up heaven* that there be no rain, *or if I command the locuſt* to devour the Land, or *if I ſend peſtilence* among my people. If my people which are called by my Name ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked wayes: then *wil I hear from heaven, and will forgive their ſin, and wil heal their Land.* 2 *Chr.* 7. 13. 14. Againſt *ſicknes*, the Lord will ſtrengthen him upon the bed of languiſhing, and *make all his bed in his ſicknes*, Pſa. 41. 3. Againſt *poverty*. When the *poor and needy ſeek water* and there is none, I the Lord will hear them, &c. *Iſa.* 41. 17. *Pſal.* 68. 10. Againſt *want of friends. When my father and mother forſake me*, then the Lord will take me up, *Pſal.* 27. 10. *Pſal.* 72. 12. *Againſt oppreſsion and impriſonment*. He executeth judgement for the oppreſſed, he *looſeth the priſoners*. Pſal. 146. 7. Againſt *whatſoever plague or trouble*. 1 King. 8. 37. 38, 39. He is the God of *all conſolation*, how diſconſolate ſoever a mans condition is in any kind; there cannot but within the compaſs of all conſolation be ſome one or other remedy at hand to comfort and relieve him, and ſo much by the way of the Invitation in generall.

In the *Invitation* we have the *Matter* of it, and the *Motives* to it. The *Matter* is *Converſion*, without that, the [g] hand which is *lifted up* in threatning, will

[g] Iſa. 26. 18.

will fall down in punishing, and where that is, God hath a *Book of Remembrance* for his *Iewels*, when his wrath burneth as an Oven against the *stubble*, *Mal.* 3. 16.

But this Conversion then must have two conditions in it. 1. It must be *Ad Dominum*, To the Lord; not meerely *philosophicall* to some low and general dictates of Reason, such as *Aristotle*, or *Plato* or *Epictetus*, or *Plutarch*, or the like heathen Moralists could furnish us withall without selfdenial, lowliness of spirit, or [h] faith in Christ.

Nor meerly *politicall*, to credit, or profit, or secular ends [i] *propter famam, non propter Conscientiam*, as the Orator speakes, or as our Prophet hath it, *for Corn and for wine*: *Hos.* 7. 16. as good be an *empty Vine*, as bring forth fruit onely to our selves, *Hos.* 10. 1.

But it must be *spirituall* unto the Lord. *If thou wilt return O Israel, saith the Lord, return unto me, Ier* 4. 1. And not onely *Ad Dominum* to the Lord, for that may be done [k] falsely, and flatteringly, with a halting and divided heart. By the force of *Semipersuasions, like that of* [l] *Agrippa* and [m] *Orpha*, complementing with God, and then forsaking him. By the force of *compulsory impressions*, like that of [n] *Pharaoh* and [o] *Israel* in the wildernes. [p] Promises on the Rack, and pride when there was respite again, thaw-

h Rom. 10. 3. Hebr. 11. 6. non sunt bona quæ non de radice bona procedunt, sed ipsæ opera quæ dicuntur ante fidem quamvis videantur hominibus laudabilia, inania sunt ut magnas vires & cursus celerrimus præter viam. Aug. Enarr. in Psal. 31 vide de Spirit & lite c. 20 21, 26. Contra duas Epist. Pelag. l. 3. c. 7. ep. 106. de fide & operibus. c. 14. contra Iulian. lib 4 cap. 3.

i Nihil ad ostentationem, omnia ad conscientiam refert. Pl. l. 1 Epist. 22. Nihil opinionis causa, omnia conscientiæ faciam Senec. de vita beata, c. 20

k Ier. 3. 10.

l Acts 26. 23.

m Ruth 1. 14 n Exodus 8. 8. Exodus 9 27, 34. o Psal 78. 34, 37 p Semisauciam hac atque hac versare voluntatem Aug, confess. l, 8. c 8. plerique ipsius pænitentiæ agunt. Ambro de pænit. l. 2. c. 9. ἁπαλλαλοι ἐσὶ τοῖς ἁμαρτήμασι μὴ νόσι, Clem. Alex. l. 2 strom. Irrisor est non pœnitens qui adhuc agit quod pœniteat, &c. Isidor. de summo bono Magnam rem puta unum hominem agere, præter sapientem nemo unum agit. Vitia multiformes sunt. Senec. Ep 120. Ambros. offic. lib. 2. c. 22.

ing

ing in the Sun, and freezing in the ſhade; melting in the furnace, and out of it returning unto hardnes again, like the Prophets *Cake*, burnt on the one ſide, and dough on the other. But it muſt be.

Secondly, *uſque ad Dominum*, ſo much the originall word importeth. A [q] full, through, conſtant, continued converſion, with a whole, a fixed, a rooted, an united, an eſtabliſhed heart, yeilding up the whole Conſcience and Converſation to be ruled by Gods will in all things.

The *motives* to this duty are two; Firſt his [r] *Mercy*, he is yet *thy God*, no ſuch argument for our turning unto God as his turning unto us. *Adam* looks on him as a *Judge* and hides, the *Prodigall* looks on him as a *father*, and returns. As the beam of the Sun ſhining on fire, doth diſcourage the burning of that: ſo the ſhining of Gods mercies on us, ſhould diſhearten, and extinguiſh luſt in us. This is the uſe we ſhould make of *mercy*. Say not, he is *my God*, therefore I may *preſume* upon him, but he is *mine*, therefore I muſt *return* unto him. Becauſe he is *God*, I will be afraid to *provoke* him; and becauſe he is *mine*, I will be afraid to forfeit him. He is ſo *great*, I muſt not dare to offend him; he is ſo *pretious* I muſt not venture to loſe him. His mercy is a *Holy mercy*, which knows to pardon ſin, but not to *protect* it. It is a Sanctuary for the *penitent*, not for the *preſumptuous*.

Secondly, his judgement, and that expreſſed rather as our Act then his, *Thou haſt fallen, by thine iniquity*. [t] If *mercies* do not work upon *Love*, let *Iudgements* work upon *fear*. [u] Extremities are a warrant

[q] Ioel 2.12. Act. 11.23. Pſal. 57.7. Eph. 3 27. Pſal. 86.11. Heb. 13.9. *Sect.* 5.

[r] Ioel 2 12.13. Iſa. 55.6.7. Ier. 31.18. Hoſ. 3.5. Pſal. 130.4. Acts 2,38. Matth. 3.2. Iſa. 64 9.

[s] Qui beneficiis non intelligitur, vel plagis intelligatur. Cypr. in Demetria.

[t] Dant animum ad loquendum libere ultimæ miſeriæ. Liv. lib. 29.

rant unto Importunities. [u] Even heathen mariners in a ſtorm wil cry mightily upon God. When there is a deluge coming, is it not time for *Noah* to *fear*, and to *prepare an ark? Hebr.* 11. 7. what meaneſt thou O thou ſleeper to [x] loſe the ſeaſon, and benefit of Gods viſitations? when there is a tempeſt over the ſhip, heavy diſtreſſes, and diſtractions both at home and abroad, to be ſo ſecure in thy wonted impenitency, as if thou hadſt had no ſins to *procure* theſe judgements, or no ſence to feel them? as if there were [y] *agreements*, and ſealed covenants between thee and the ſword that it ſhould not touch thee? If thou be falling, is it not high time to conſider thy waies? to ſearch and to judge thy ſelf? to have thine eyes like the windows of *Solomons* Temple [z] *Broad inwards*, to find out thine own provocations, and as [a] *David* ſpeaks, to keep thy ſelf from *Thine own iniquity*?

Thus when in one and the ſame time, *Mercies*, and *judgements* are intermixed, then is the moſt ſolemne ſeaſon to call upon men for repentance. If we [b] felt nothing but *fears*, they might make us *deſpair*, if nothing but *mercies* they would make us *ſecure*. If the whole year were Summer, the ſap of the earth would be exhauſted, if the whole were Winter, it would be quite buried. The hammer breaks mettall, and the fire melts it, and then you may caſt it into any ſhape. Judgements break, mercies melt, and then, if ever, the ſoul is fit to be caſt into Gods mould. There is no figure in all the Prophets more

u -Inops Senatus auxilii humani ad Deos populū & vota verrit, juſſi cū conjugibus & liberis ſupplicatum ire, & pacem expoſcere Deū. *Liv. l.* 3. Cū ſtupet cœlum & arentes annus nudipedalia denunciantur. Magiſtratus purpuras ponunt, faces retro avertunt precē indigitāt, hoſtiam inſtaurant, *Vide Tert. adv. Phyſicos c.* 16. *Clem. Alex. ſtro. l* 6. *p.* 453. *Edit. Heinſ. Sozom. l.* 9. *c.* 6 *Briſſo. de form. lib.* 1.

x Perdidiſti tot mala ſi nondū miſera eſſe didiciſti, *Sen. ad Helvid.* Perdidiſtis utilitatē calamitatis & miſerrimi facti eſtis & peſſimi permanſiſtis, *Aug. de Civ. Dei, l.* 1. *c.* 33.

y Iſa. 28. 15.

z 1 Kings 6. 4.

a Pſal. 18 23, ἕνας ⊙ κηρύσσων ἐκφέρει τὸν ἀυτὸ σταγόνα, Plut. de ſera numin. vindicta. b Vide Tertul. contra Marcion. l. 2. c. 13.

uſuall

usuall then this, to interweave mercies and judgements, like those Elegancies which c Rhetoricians call ὀξύμωρα, to allure and to bring into a wildernes *Hos.* 2. 14. And this of all other is the ἡμέρα κρίσιμος as d Physicians call it, the Criticall time of diseased people, wherein the chief conjecture lieth, whether they be mending or ending, according to the use which they make of such interwoven mercies.

I have cursorily run over the first part of the Context, the *Invitation* unto Repentance, as intending to make my abode on the second, which is the *Institution* how to perform it. Therein we have, first a *Generall instruction*, take unto you words. Secondly, a *particular form*, what words they should take, or a petition drawn to their hands, *Take away all iniquitie, &c.*

Of the former of these I shall speak but a word. It importeth the serious pondering and choosing of requests to put up to God. e The mother of *Artaxerxes* in *Plutarch* was wont to say, that they who would address themselves unto Princes, must use ῥήμασι βυσσινοις, silken words. Surely he that would approach unto God, must consider, and look as wel to his words as to his feet. He is * so holy and jealous of his worship, that he expects there should be *preparation* in Our accesses unto him. Preparation of our *persons* by † purity of life, *Iob* 11. 13. Preparation of our *Services*, by choice of matter, *Iob.* 9. 1. *Luke.* 15. 17, 18. Preparation of Our ‖ *Hearts*, by finding them out, stirring them up, k fixing them, fetching them in, and l calling together all that is within us to prevail with God.

c Vossius Rhetor. li. 5. ca. 12. sect. 7.

d Vide Gorræi definit. medic. & Laurent. Sect. 6.

e Plutarch Apophthegm.

* Iosh. 23. 9 Iohn. 4. 22. Eccles. 5. 1, 2 Gen. 35. 2, 3. 1 Sam. 16. 5. Isa. 1. 15, 16.

† Quantum à præceptis tantum ab auribus Dei longe sumus. Tertul. de Orat. cap. 7. ἀδὲ πη δεῖ κιλαυμένοι κεχνίωνι. Ἀμφὶ κὴ λυΐῳ πεπαλυγμένον εὐχετάασθαι. *Homer. Iliad.* 2.

‖ Sacerdos paulat fratrum mentes dicendo sursum corda, *Cyprian. de Orat.*

h 2 Sam. 7 27

i Isa. 64. 7.

k Psal. 57 7.

l Psal. 103. 1. 2 Chron. 30. 1.

The ſervices which we thus prepare, muſt be *Taken* from him. They muſt not be the iſſues of our own private and fleſhly hearts. For nothing can go to God, but that which comes from him; and this phraſe ſeemeth to import theſe three things. 1. We muſt attend unto his [m] *will*, as the *Rule* of our prayers. 2. We muſt attend unto his *precepts*, and [n] *promiſes*, as the *Matter* of our prayers. 3. We muſt attend unto the [o] *Guidance* of his *Holy Spirit*, as the life and *principle* of our prayers, without which we know not what to ask.

[m] 1 Ioh 5. 14.
[n] 2 Sam. 7. 25
[o] Rom. 8. 26. Zach. 2. 10. Iob 37 19. vid Aug. Epiſt 105. Et Epiſt. 121. ca. 15.

And *prayers* thus Regulated are moſt ſeaſonable, and ſoveraign duties in times of Trouble. The key which openeth a doore of mercy, the ſluce which keepeth out an Inundation of judgements. *Iacob* wreſtled and obtained a bleſſing, *Hoſ.* 12. 4. *Amos* prayed, and removed a Curſe, *Amos.* 7. 1. 7. The woman of Canaan will not be denied with a deniall, *Mat.* 15. 24. 27. The people of Iſrael will begge for deliverance even then when God had poſitively told them, that hee would deliver them no more, *Iudg.* 10. 13. 15. *Iona* will venture a prayer from the bottome of the ſea, when a double death had ſeiſed upon him, the belly of the deep, and the belly of the Whale, and that prayer of his did open the doores of the Leviathan, as the expreſſion is, *Iob.* 41. 14. and made one of thoſe deaths a deliverance from the other.

[p] Dei potentiam ſervi preces impediebant. Hieron. ad Gaudentium.
[q] Act 16 25 26
[r] Act. 12. 5. 10

O let the Lords remembrances give him no reſt. [p] There is a kinde of omnipotencie in prayer, as having an Intereſt and prevalence with Gods omnipotency. [q] It hath looſed iron chains; it [r] hath opened

Opened Iron gates: It hath [f] unlockt the windows of heaven. It hath [g] broken the bars of death. Satan hath three titles given him in the Scripture, ſetting forth his malignity againſt the Church of God. A [u] *Dragon*, to note his *malice*, a [x] *Serpent*, to note his *ſubtiltie*, and a [y] *Lyon* to note his ſtrength. But none of all theſe can ſtand before prayer. The greateſt *malice*, the malice of *Haman*, ſinks under the [z] prayer of *Eſther*; the deepeſt *policy*, the counſell of *Achitophel*, withers before the [a] prayer of *David*: the hugeſt *Army*, an hoaſt of a thouſand thouſand Ethiopians runne away like Cowards before the [b] prayer of *Aſa*.

How ſhould this incourage us to treaſure up our prayers? to beſiege the throne of Grace with armies of ſupplications? to refuſe a denialle? to break through a repulſe? He hath [c] bleſſed thoſe whom he did cripple: he hath [d] anſwered thoſe whom he did reproach: he hath [e] delivered thoſe whom he did deny. And he is the [f] ſame yeſterday and to day. If he ſave in ſix and in ſeven troubles, ſhould not we pray in ſix and ſeven Extremities? Certainly in all the affl ctions of the Church when prayers are ſtrongeſt, mercies are neareſt.

And therefore let me humbly recommend to the Cares of this honourable Aſſembly amongſt all your other preſſing affairs, the providing that thoſe ſolemne dayes, wherein the united prayers, of this whole Kingdom ſhould with ſtrongeſt importunities ſtop the breaches, and ſtand in the gaps at which Iudgements are ready to ruſh in upon us, may with more obedience and ſolemnity be obſerved,

[f] 1 Kin. 18.41. Fulmen de cælo precibus ſuis contra hoſtium machinamentum extorſit, ſuis pluviâ Imperatâ cum ſiti laborarent. Iuſtin. Capitolin. in Antonino. vide Iuſtin. Maryr. Apol. 2 Tertul. Apol. c. 5. 39. 40. Et ad Scapulam. c. 4.

[g] Ioh. 11 40. 43.

[u] Revel 12. 3.

[x] Gen. 3. 1.

[y] 1 Pet 5. 8.

[z] Eſter 4. 16.

[a] 2 Sam. 15. 31

[b] 2 Chron. 14 9 11, 12.

[c] Gen. 32. 25. 28.

[d] Mat. 15. 26. 28.

[e] Iudg. 10. 13 16.

[f] Heb. 13 8.

[g] Iob 5. 19.

ved, then indeed of late they are. It is true, here, and in other Cities, and populous places, there is haply leſs cauſe to complain. But who can without ſorrow and ſhame behold in our Country Towns, men ſo unapprehenſive either of their brethrens ſufferings, or of their own ſins and dangers as to give God quite over, to let him reſt, that they themſelves may work, to come in truth to *Iehorams* reſolution, Why ſhould they wait upon God any longer? to grudge their brethrens and their own ſouls and ſafeties one day in thirty, and to tell all the world that indeed their dayes work is of more value with them then their dayes worſhip, multitudes drudging and moyling in the earth, while their brethren are mourning and beſieging of heaven. I do but name it, and proceed.

The ſecond part of the Inſtitution was the *particular from* ſuggeſted unto them according unto which their addreſſes unto God are to be regulated, which conſiſteth of two parts; a *prayer*, & a *promiſe* The prayer is for two *Benefits*, the one *Removal* of *ſin*, the other *Conferring of Good*. In the *promiſe* or Reſtipulation we have firſt their *Covenant* wherein they promiſe two things. 1 *Thankſgiving* for the hearing and anſwering of their prayers. 2. A *ſpeciall care* for the Amendment of their lives. Secondly, the *Ground* of their Confidence ſo to pray, and of their Reſolutions ſo to promiſe, *Becauſe in thee the fatherleſs findeth mercy*. My meditations will bee confined within the firſt of theſe. The prayer of the Church in their fears and ſufferings, wherein I ſhall begin, in the Prophets order, with their prayer againſt ſin, *Take away all iniquitie*. The

The word ſignifies, 1. To expiate, and make atonement by a ſacrifice. So the ſcape Goate (which was a ſign of Chriſt our Sacrifice as riſen and living again) is ſaid to carry the ſinnes of the people into the wilderneſs, *Levit.* 16. 22. Thereby ſignifying Chriſts taking our ſinnes from us, *Iohn* 1: 29. *Hebr.* 9. 28. 2. To forgive, which in the Court of mercy is the taking of ſin away, *Pſal.* 32. 1, 5. 3. To remove or take away by deſtroying. So it is uſed, *Hoſea.* 1. 6. *Iob* 32. 22. and is ſometimes uſed to expreſs Burning, 2 *Sam.* 5. 21. *Nahum* 1. 5. ſo ſin is ſaid to be deſtroyed. *Rom.* 6. 6. to be ſubdued, *Mic.* 7. 19. to be purged away with the ſpirit of Judgement and burning, *Iſa.* 4. 4. The meaning then is, Take away all our ſinnes from us, lay them upon Chriſt our Sacrifice, for his Merit pardon them, by his Grace deſtroy and ſubdue them, that ſo the root of Judgements being removed, they likewiſe may therewithall be removed too. From hence the obſervation which I ſhall inſiſt upon is this:

When God threatneth Iudgements, we in our Converſion unto him ſhould pray againſt ſinnes. Our eye of ſorrow ſhould be more upon that which *diſhonoreth him*, then upon that which *afflicts our ſelves*; more upon that which is contrary to his *Image*, then upon that which is contrary to his own *nature*: more upon that which *defileth*, then upon that which *paineth* us. [a] *Pharoah* cares for nothing but the removall of death: [b] *Simon Magus* for nothing but to have perdition the Sect. 7.

a Exod. 10. 17.
b Acts 8. 24.

gall of bitterneſs kept from him. But good men, like wiſe Phyſitians cure the diſeaſe at the root, as *Eliſha* did the waters by putting Salt into the Spring head. The Angell was ſmiting the people with a plague, *David* betakes himſelf to the right remedy, *I have ſinned, I have done wickedly*; He goes not to the *Phyſitians*, but to the *Altar* to make atonement for ſin; and ſo the plague was ſtayed. Deſtruction was threatned againſt *Iſrael* for their Calfe, their murmurings, their rebellions; *Moſes ſtands in the gap* to divert it, *Pſal.* 106. 23. But how doth he doe it? ſurely by *praying againſt their ſinnes. O this people have ſinned a great ſin, O that thou wouldeſt forgive them!* A ſick man was brought to *Chriſt* to be healed, *Mat.* 9. 2. *Chriſt* overlookes the *diſeaſe*, and begins at the *ſin*, *Son, be of good chear, thy ſins are forgiven thee*; and this being forgiven, the *malignitie* of the diſeaſe was removed, though the *matter* ſhould have remained. This was the uſuall method of *David* in his troubles, to throw over theſe *Shebaes* that had wrought his woe. *Blot out, waſh throughly, cleanſe, create, renew*: he is far more importunate for pardon and purging, then for eaſe and comfort. *Complaining* in trouble is the worke of a *man*, but *repenting* is the work of a *Chriſtian*.

a 2 King. 2. 21.

b 2 Sam. 24. 17. 25.

c. Exod. 32. 31, 32. 34. 9 Numb. 14. 19.

d Pſal. 25, 8. 32. 4. 5, 38. 3. 4. 51.

e Lam. 3 39. 40.

The Reaſons of this point are theſe Three.

I. If a Judgement ſhould be removed, while ſin remaines, it is not removed in mercy, but in anger: for many times God gives over puniſhing in diſpleaſure, as a man throweth away the

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rod

rod when his ſcholler is incorrigible. *Why ſhould you be ſmitten any more? you will revolt more and more*, Iſa. 1. 5. If men be ſetled on their lees, and will not be reclaimed, there cannot an heavier puniſhment light upon them, then to be [a] without puniſhment, to be left to themſelves, and the fury of their own wills, ſpeedily to work out their own perdition, that their own *pleaſures* may become their *plagues*, and the *liberty* of their own luſts, their ſoreſt *bondage*. God may take away in wrath that which he ſent in anger, *Hoſ.* 13. 11. as one the other ſide he may puniſh ſin then when he forgiveth it, and may viſit iniquitie with rods then when he will *not utterly take away his loving kindneſs* from a people, *Pſal.* 99. 8. 89. 32, 33.

a Hoſ. 4. 14. Pſal. 81. 11, 12. Ezek. 24. 13. Rom. 1. 24, 28. Rev. 22. 11. *Exaudit propitius, non exaudit iratus: & rurſus non exaudit propitius, exaudit iratus.* —*non parcit propitius, parcit Iratus.* Aug. contra Julian, lib. 5. cap 4. *Parci ſibi putat cum exoſcetur, & ſervetur ad ultimam opportunamque vindictam.* Aug. in Pſal 9. *Ad utilitatem quoſdam non exaudis, ad damnationem quoſdam exaudis.* In Pſal. 21. *Iratus dat amanti quod malè amat*, in Pſal. 26. *Magna Ira eſt quando peccantibus non iraſcitur Deus.* Hieron. Ep. 33. Et in Pſal. 140. *Indignantis Dei major hæc plaga.* Cypr. de Lapſis. *O ſervum illum beatum cujus Emendationi Deus inſtat, cui dignatur iraſci, &c.* Tertul de patient. cap 11.

II. If a judgement be removed, ſo long as ſin remaines it is gone *cum animo Revertendi*, either the ſame or a worſe is likely to ſucceed, for God will [b] *overcome when he judgeth. Pharoahs* ſtubbornneſs did not but increaſe his plagues God will not endure that the [c] *pride* of man ſhould outvie his *Juſtice*. If we doe not take *Chriſts* warning to goe and *ſin no more*, we have great cauſe to feare his inference, that *a worſe thing will come upon us*, Joh. 5 14. If we doe *yet exalt* our ſelves, God will [d] *yet plead* with us. If we will [e] *walke contrary* unto him, he threatneth to doe the like unto us, and to

b Rom 3. 4.

c Exod. 9. 17.

d Jer. 2. 9.

e Levit. 6 18 21. 24. 28.

punish us seven times more for our sins. If we doe not turne unto him that smiteth us, then his [a] anger in smiting shall *not be turned away, but his hand shall be stretched out still.* God can bring clouds after rain, distresses in *Ireland*, after distractions in *Scotland*, and distractions in *England* after distresses in *Ireland*, mischief upon mischief, and counsell against counsell, *Manasse* against *Ephraim*, and *Ephraim* against *Manasse*, to vex, and weary out a sinfull people, till they pine away in their Calamities

a Isa. 9. 12.

III. Sin being removed, though the affliction should not be removed, yet it is *sanctified* and turned into good. Repentance like the *Philosophers stone*, can turn Iron into Gold, can make *Golden afflictions*: So the triall of our faith, that is, our affliction is said to be *more precious then Gold*, 1 *Pet.* 1. 7. Whereas sin remaining is like *Copres* which will turne wine or milk into inke. It converts the blessing of God into the provisions of lusts. Cankers learning with pride, and wit with prophanenes, and wealth with luxury; like Leaven which turnes a very Passeover into pollutions. As the [b] Pearl, which is an *Ornament* to the woman which weares it, is a *disease* to the fish which breeds it: as the same perfume which refresheth a *Dove*, is mortall to a *Vulture*: as the same pillar and cloud was light to *Israel*, but dark to *Ægypt*: the same deep a path to *Israel*, but a grave to *Ægypt*: so the same blessings which by grace are converted into comforts, by sin are abused into dishonourable services. Sweet pow-

b *Athe. l* 3. *c.* 13.

Hag. 2. 13.

ders

ders can make leather an ornament, when the *Sanies* of a plague-ſore will render a robe infectious. As it was ſaid of *Naaman*, He was a great man, an honorable man, a mighty man of War; [a] *But he was a Leaper*: ſo what ever other ornaments a man hath, ſin ſtaines them with the foulest *But*, that can be brought to deprave the faireſt endowments, A learned man, a wealthy man, a wiſe man, an honourable man, *But a wicked man*. This makes all thoſe other good things tributary unto Satan.

a 2 King. 5. 1.

And therefore as the [b] gold and ſilver of the *Canaanites* was to paſs through the fire before it could be uſed by *Iſrael*: ſo all other bleſſings beſtowed on men muſt paſs through the *ſpirit of Iudgement and burning*, through the purifying waters of Repentance, before they can bring honour to the Author, or comfort to the enjoyer of them. When Chriſt overcommeth Satan, [c] *he taketh from him all his armour, and divideth the ſpoils*, Luk. 11. 21. How doth he divide the ſpoiles? ſurely he maketh uſe of that wit, wealth, power, learning, wiſedome, intereſts, which Satan uſed againſt Chriſts Kingdome, as inſtruments and ornaments unto the Goſpel, As when a Magazine in war is taken, the Generall makes uſe of thoſe armes which were provided againſt him, for his own ſervice.

b Num. 31. 22.

And as ſin doth thus corrupt bleſſings, ſo on the other ſide Repentance doth ſweeten Judgements, and can turne afflictions into matter of comfort. As ſkarlet puls out the teeth of a Serpent

c Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας. Hom. Il. 11. *Qui ſe dedebant arma tradebant.* Cæſar de Bello Gallico, lib. 3. d *Venenum aliquando pro Remedio fuit* Sen. de Benef. *l.* 2. *c.* 18. *Medicipedes & alias Cantharidis, cum ſit ipſa mortifera, prodeſſe dicunt.* Plut. de audiend. Poetis.

pent, ſo this takes away the ſting of a Judgement. As Wine draweth a nouriſhing vertue from the fleſh of Vipers: as hot birds can feed upon Iron, and purge their bodies with ſwallowing of ſtones; ſo *repentance*, though it ſhould not remove a Judgement, yet can feed upon it; and fetch meat out of the Eater, and out of the ſtrong ſweetneſs.

There are two Evils in Afflictions. Their *thorne in the fleſh*, as they are matter of *paine*, and their [a] *ſnare to the Conſcience*, as they are matter of *Temptation*. As there are two things in a chain or fetter, the *heavineſs* whereby it loads, and the *hardneſs* whereby it gaules. Now as a priſoner, though he cannot make his chain lighter then it is, yet by lining it with Wooll or other ſoft things, he can prevent the galling: ſo Repentance though it take not away the *paine* of Affliction from the *fleſh*, yet by meekning and humbling the ſoule, with ſilence and quietneſs to *bear the indignation of the Lord*, and *accept of the puniſhment of ſin*, it removeth the *temptation* and malignitie of it from the *Conſcience*. And thus as [e] *Protagoras* by his naturall dexteritie ordered the burden which he was to bear with more caſe and advantage: ſo Pietie makes Judgements, by ſpirituall prudence, more eaſie to be born; and the light yoke of Chriſt, as bladders in a deep water, bears up the ſpirit of men from ſinking, and lightneth every other burden. And therefore as he in [d] *Plutarch* ſaid of the *Scythians*, that though they had no Muſick nor Vines amongſt them, yet

1 Iſa. 8. 21.
2 Chro. 28. 22.
Rev. 16. 10.

[b] Mic. 7. 9.
Levit. 26, 41.
Jer. 10. 19.

[c] *A. Gel. l.* 5 *c.* 3.

[d] Plut. συμπ' ἐπὶ τέλει.

yet they had Gods: ſo what ever other things may be wanting to a people, yet if God be their God, they are not deſtitute of any happineſs. Yea as thoſe Roſes are uſually ſweeteſt which grow neareſt unto ſtinking weeds: ſo the comforts of Gods Spirit are ſtrongeſt when a man is otherwiſe perplexed with the greater difficulties. It was promiſed unto *Ioſiah*, that he ſhould die in peace, 2 *Chron.* 34. 28. and yet we find that he was ſlain in Warr, *Chap.* 35. 24. His weeping and humiliation altered the very nature of trouble, and made Warr to be peace unto him.

a Plut. de Sanitate tuend.

Now for the Uſe and Application of this point; This ſerveth, firſt to inſtruct us how to deprecate Calamities when God ſhaketh his Rod over us. There is nothing in all the world that God is angry with but ſinn: for all other things are his own workes, in the goodneſs of which he reſted with ſingular complacency and delight. Sin is that againſt which Gods arrowes are directed; and as the arrow ſticks in the Butt unto which the marke is faſtned: ſo the judgements which are ſhot at ſinn, muſt needs light upon us unto whom ſinn cleaveth. The way then to divert the arrow is to remove the marke. It is true, God doth ſometimes bring afflictions without reſpect to the provocations of ſin, upon his beſt ſervants. As if a man ſhould ſhape out of a maſſe of Gold ſome excellent veſſell, though the Gold be never ſo pure, yet it muſt paſs through the fire and the hammer again. But it is certain too, that no affliction comes in *Anger* but

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b *Uſque ad delictum hominis Deus tantum bonus, exinde Judex & ſeverus, &c.* Tertu. contra Marcion. l. 2. c. 11, 14.

but with respect to sin. And the *Anger* of God is the bitterest thing in any Calamitie.

Now for diversion of this, there is no way but to get sin removed. Take the bark from a tree, and the sap can never find way to the boughs, Sin is the *Vehiculum* which carries shame and sorrow to the Soul Take away that and a Judgement hath no *Commission*. You may find an *Error* in it, if you be not the same men that you were when it issued forth, for God shootes no arrows to hurt the body of his Son. It is true, *Iob* complains that *Gods arrowes did stick in him*, *Iob* 6. 4. But these were not for [a] *destruction*, but for *triall*: as men shoot bullets against armour of proof, not to hurt it, but to praise it. *Iob* in this case was brought forth not as a *malefactor* to suffer, but as a *Champion* to triumph. Let a man take what course he can to keep off Gods judgements, and hide himself in the closest protection that humane power or policy can contrive, so long as he keepes his sin with him, Gods arrows will get through at one joynt or other. A naked man with Innocency, is better armed then *Goliah* in brass or Iron.

We are apt in our distresses to howl, and repine, to gnaw our tongues, and teare our flesh in the anguish of our sufferings. Like the silly Hart, which runs mourning and bleeding, but never thinks of getting out the fatall dart which sticks in his side. We look [c] *upward* to see whether help will drop into our mouthes; and wee look *downward*, to see whether humane succours will

[a] *Verberat & lacerat, non est Sævitia, Certamen est.* Senec de Prov. c. 4. *Tentationibus non vincitur fides, sed probatur.* Cyper. de Mort. Aug. de Civ. Dei, lib. 1. cap. 29. 30. l. 1. c. 3.
1 King. 22. 34

[c] Isa. 8 21, 22.

will availe us. But wee look not *inward*, to finde out the [a]*plague of our own hearts*, that wee may be rid of that. And till this be done, ſin doth as naturally draw and ſuck judgements to it, as the Loadſtone doth iron, or Turpentine fire. Indefatigable have been the paines of this High Court, to make up the breaches that threaten us, and to heale the Land. Whence comes it that our diſtractions remaine unremoved? Certainely our leakes are not ſtopped, our ſins are not thrown away, wee labour at the pump to get the water out, but we do not take care to cure the paſſage at which it enters in: wee are old bottles ſtill, and [b] *God will not put new wine into old bottles*. If men would ſpend their murmurings and reproaches rather upon their *ſins* then upon their *phyſicians*, the worke would bee ſooner done. When the Temple of God was to be new built, and a publick reſtitution of the face of things unto glory and ſplendor was in agitation, the [c] *Prophets* call upon Gods people in ſpeciall then to repent. Impenitency puts obſtructions to Gods mercy, and to all noble enterpriſes. So long as our lives are as bad as before, how can wee expect that our condition ſhould bee better? in that caſe mercies themſelves become no mercies: as in the caſe of Repentance, judgements would bee no judgements. If we turne from our evill wayes, God hath engaged himſelfe by a ſolemne promiſe, that *he will do us no harme*, Ier. 25. 6. Otherwiſe to buſie our ſelves in outward Ceremonies of Repentance, bodily faſting, and verball praying, is

[a] 1 Kings 8. 38

[b] Mat. 9. 17.

[c] Hag. 1. 6. Zach. 1. 2.

indeed but to flatter God, and, if we could, to deceive him. And God will answer such men not according to the *prayer of their lips*, but according to the *Idol of their hearts*, Ezek. 14.4,5.

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Secondly, this teacheth us how to pray against sin. It must be against *all*, and in *all respects*. In the Hebrew text there is a kind of unusuall transposition of the words, כל־חטא תשא The word *All* is first. Me thinks it doth intimate an Intentnesse of the church upon that point, to have, if it were possible, all taken away at the very first. If there bee one leak in a ship, one gap in a wall, one gate in a City unprovided for; it is enough to sink a ship, to drown a Countrey, to betray a Citie. One little boy thrust in at a window, can unlock the doore for all the rest of the theeves. It was but one *Ionah* that raised a tempest, but one *Achan* that troubled a Camp, and one sin generally unrepented of, were enough to undo a Kingdome. Do not say it is a little one, and my soule shall live. Even the [a] Philosophe. tel. h us, tha sometimes ἀδικήματα ἐλάχιστα are μέγιστα, the smallest errors prove most dangerous. How little soever it bee in its owne *nature*, it becomes hainous by thy *allowance*. It is as much treason to coin pence as twenty shilling pieces, because the Royall authority is as much violated by the one as the other.

[a] *Arist. Rhet. l. 1. Et polit. lib. 5. cap. 8.*

This then wee must first and principally remember, to set our selves against *all sin*. In *Confession* none to be dissembled, in *Supplication* none to be excepted, in *Conversion* none to be reserved: ne-

ver

ver give it over ſo long as any is left. *O Lord*, yet it works, yet it lives, yet it tempts, yet it paines me. Sin hath not done *accuſing* of me, let not thy *mercy* have done *forgiving* of ſin. Sin hath not done *rebelling* in mee, let not thy *Grace* have done *ſubduing* of ſin. When men kill Snakes or Vipers, ſo long as they ſee them pant, or offer to thruſt out a ſting, they ſtrike them ſtill. Sin like the thiefe on the Croſs, when it is faſt nailed and kept from its old tyrannie, yet will, as much as it can, revile, and ſpit out venome upon Chriſt. O therefore give it not over, break the legs of it, crucifie it clean through, till it be quite dead. None can pray or turne unto God in truth, or hope to be delivered from judgements in Mercy, ſo long as he holds faſt any known ſin. Can any man look to receive benefit by the blood of Chriſt, who hugs the villaine that ſhed it? is it not treaſon knowingly to harbour and entertaine a Traytor? Whoſoever loves and holds faſt ſin, lies unto God in every prayer that he makes.

This ſerveth to prove and humble us for our hypocriſie and halvings with God in our converſions from ſin, and confeſſions of it; we are willing to pray for the *pardon* of them *all*, wee would have none hurt us: but when it comes to *parting*, and taking all away, this we cannot away with. Some are fat, delicate, golden ſins, wee would faine ſpare theſe, as [a] *Saul* did *Agag*, and hide them as [b] *Achan* did his wedge. [c] *Herod* heares *Iohn* gladly in *many things*, but if hee reſtraine him of his *Herodias*, hee muſt expect to be him-

a 1 Sam. 15. 9.
b Ioſh. 7. 21.
c Mark. 6. 20.

himself restrained. [a] *Agrippa* will be *almost a Christian* but *altogether* may chance bring a chaine with it. [b] *Iehu* will downe with *Baal* and his Priests, but hee knowes not how to part with his *Calves*, lest he venture his Kingdome. *Policy* is ever entring Caveats against *piety*. Thus men huck, and stand upon abatements with Christ in the bargaine o Salvation, not considering that the purchase of heaven, is like the buying of the *Sibyls* Prophecie, the longer wee stand off, the dearer every day it will cost us; the more tears, the harder repentance, the deeper sorrow, the stronger cries. These men know not the price of a soul, nor the worth of a Saviour.

O if Christ should have served us so in dying *for sin*, as many of us do serve him in turning *from sin*, what a condition had our soules been in? If he had died for some sins, and not for others; if he had been unwilling to *save us to the uttermost*, as we are to *serve him* to the uttermost; if hee should have stopt before he came to *Consummatum est*, and left any one drop of that bitter Cup for us to drink after him, would it not have caused our belly to swell, and our thigh to rot, and made us for ever uncapable of any other mercy then onely a less damnation?

Well (beloved,) Christ expecteth, that as he dyed *for all* sin, so we should die *to all*: hee will be counted, *worthy of all acceptation*, before hee will bestow himself: hee will not suffer his Blood and his Mercy to mingle with sin, or to be a protection to it: he cannot endure mingling of the holy seed

[a] Acts. 26. 28.

[b] 2 Kings. 10. 30, 31.

[c] 1 Tim. 1. 15. Zeph. 1. 5. 1 Reg. 17 33. Nehem. 13 24.

ſeed with the prophane: ſwearing by God, and ſwearing by *Malcham*: *Samaritan Services*, to be for the Lord in one thing, and for the world and fleſh in another, one ſtep ſtraight, and another Crooked; one ſpeech *Aſhdod*, and another *Canaan*; to let our converſation be *yea and nay*, a mungrill ſervice; [a] In this I will do as you bid me, but in that I will not; like the *Jews* that would buy Chriſts blood with money, but not tak the money into the treaſurie; they were fearfull to defile their Cheſts, but not to defile their conſciences. This Chriſt cannot away with. It is dangerous to ſay with the [b] *Phariſee*, This I am not, and that I am not; or with the [c] *youngman*, This and that I have done, and in the meane time to have one thing lacking, to have one door locked up ſtill to keep Chriſt and ſalvation from us: whoſoever keeps a *covetous* heart for the *world*, or a *ſenſuall* heart for the *fleſh*, or a *proud* heart for the *Devill*, is unworthy of Heaven by his own Election, and would not go in thither if the doore were wide open: he would not find there any fuell for theſe his luſts, any *Nabal*, or *Cosbi*, or *Diotrephes* to converſe withall. And ſurely, he that doth any [d] *one* wickedneſs with *allowance*, in Gods conſtruction, is *habitually* guilty of all, *Iam.* 2. 10, *Luk.* 16. 10. *Ezek.* 18. 10. 13.

a Alternæ inter cupiditatē noſtram & pœnitentiam vices ſunt. Senec. de otio Sap. ca. 27. Maximum judicium malæ mentis fluctuatio Ep. 120. Vir bonus ἀμελαμέλητος Ariſt. Ethic. l. 9. cap. 4. πρᾶγων & lib. 1. cap. 10 μοχθηρὸι τὸ θεῖον ἀχέχυσιν lib. 8. cap. 3 ἀχ ἐφ' ὧν μὲ ἐφ' ὧνδ' ἃ δὴ ἐν ἕξει ἐυπιΐας, &c. Clem. Alex ſtrom. lib 4. Nulli ſervorum licet ex his quæ dominus imperat quod placuerit aſſumere, quod diſplicuerit repudiare. Salvian. de provid. lib. 3. b Luk. 18, 11. c Mar. 10. 20. d Qui uno peccavit omnium reus eſt, peccans contra Charitatem in qua pendent omnia, Aug. Epiſt 29. Si paleæ ſimulacra circumferat in una Idololatria eſt, ſi unam thenſam trahat, Jovis tamen plauſtrum eſt. Tertull. Vide Senec. de Benefic. lib. 4 cap. 26, 27. lib. 5. cap. 15.

Therefore

Therefore in this case as [a] *Samuel* said to *Iesse*, *Are here all thy children?* If any be left, we will not sit down till he come. So we must conceive in our confessions and abrenuntiations of sin, that Christ asketh us, *Are here all?* If any be reserved, I will not take possession till that be cast out: there must not an [b] *hoof* be left in *Ægypt*, if God be to be served. Gods Law, as well as mans, disallows *Inmates* in the same house: he will not endure a [c] *divided* heart, he is *heire of all things*, there lies no *Writ of partition* in his Inheritance, his Title is so good that he will never yeeld to a *Composition*, hee will have *all* the heart or none.

a 1 Sam. 16. 11.

b Exod. 10. 25.

c Psal. 12. 2. Iam. 1. 8. Psal. 119. 10 4 128.

4. We should therefore be exhorted (in time of trouble especially) to set about this great worke, to fall foule upon our sinnes, to complaine against them to God, as the *Achans* that trouble *Israel*, as the corrupters and betrayers of our peace, to set our selves in Gods eye, and not to dare to lie unto his holy Spirit, by falsenesse or hypocrisie; as if wee could reserve any one sin unmortified which he should not know of. But being in his sight *to whom all things are naked and open*, to deale *in all sincerity*, and to hate sin even as he hates it.

Heb. 4. 13. Gen. 17. 1. 2 Cor. 2. 17.

Sect. 15. There are five notable duties which these three words, *Omnem tolle iniquitatem*, do lead us unto.

1. *Sense of sin*, as of an heavie burden, as the Prophet *David* calls it, *Psal.* 38. 5. Such sense our Saviour requires in true penitents, *Come unto me all yee that are weary and heavy laden*, Mat. 11. 28. To conceive them heavier then a *Milstone*, Luke 17. 2.

Then

Then the weight of a *Mountain*, Luk. 23. 30. O what apprehenſion had S. *Peters* converts of ſin, when they felt the nails wherewith they had crucified Chriſt, ſticking faſt in their own hearts, and piercing their Spirits with torment and horror? *Acts.* 2. 37. Oh what apprehenſions had the poor *Jaylor* of his ſins, when he came as a *priſoner* before his owne priſoners, ſpringing in with monſtrous amazement, and conſternation of ſpirit, beſeeching them to tell him, *What he ſhould do? Acts.* 16. 23. 30.

Conſider it in its *Nature*: an univerſall bruiſe and ſickneſs, like thoſe diſeaſes which Phyſicians ſay are *Corruptio totius ſubſtantiæ*, from *head* to *foot*, Iſa. 1 5. 6. And who doth not feel ſuch an Univerſal languor to be an heavie burden? for a man that muſt needs *labour*, to have *weights* hung at his hands, that muſt needs *walk*, to have *clogs* faſtened to his feet, how can he chooſe but cry out with the Apoſtle, *O wretched man that I am, who ſhall deliver me?* Rom. 7. 24.

Conſider it in the *Curſe* that belongs unto it. *A Roll written within and without* with curſes. Ezek 2. 10.

Look *outward*, and behold a curſe in the *Creature*, Vanitie, Emptineſs, Vexation, Diſappointment; every creature armed with a ſting to revenge its Makers quarrell.

Look *inward*, & behold a curſe in the *conſcience*, accuſing, witneſſing, condemning, haling to the tribunal of vengance; firſt defiling with the *allowance*; and after terrifying with the *remembrance* of ſin.

Look *upward*, and behold a curſe in the *heavens*, the *wrath of God revealed* from thence upon all unrighteouſneſs. Rom. 1 18.

Look

Look *downward*, and behold a curſe in the *earth*, Death ready to put a period to all the pleaſures of ſin, and like a trap-door to let down into Hell, where nothing of ſin wil remaine, but the *worm* and the *fire*.

Look into the *Scripture*, and ſee the curſe there deſcribed: an *everlaſting baniſhment* from the glory of Gods preſence: an *everlaſting deſtruction* by the glory of his power, 2 *Theſ.* 1.9. The Lord ſhewing the jealouſie of his *Iuſtice*, the unſearchableneſs of his *ſeverity*, the unconceiveableneſs of his *ſtrength*, the bottomleſs guilt and malignity of ſin, in the *everlaſting deſtruction* of ungodly men, and in the *everlaſting*[a] *preſerving* of them to feele that deſtruction: *Who knoweth the power of thy anger*, ſaith *Moſes*. *Even according to thy feare, ſo is thy wrath*[b]. It is impoſſible for the moſt trembling conſciences, or the moſt jealous fears of a guilty heart, to look beyond the wrath of God, or to conceive more of it then indeed it is. As in peace of conſcience, the mercy of God is revealed unto beleevers *from faith to faith*: ſo in anguiſh of conſcience the *wrath of God* is reveal'd *from fear to fear*.

A timorous man can fancy vaſt and terrible *fears*, fire, ſword, tempeſts, wracks, furnaces, ſcalding lead, boyling pitch, running bell-metall; and being kept alive in all theſe to feel their torment: But theſe come farr ſhort of the wrath of God; for firſt, there are *bounds* ſet to the hurting power of a *creature*, the fire can burn, but it cannot drown; the Serpent can ſting, but he cannot teare in pieces: 2. The *fears* of the heart are bounded within thoſe

a Anima in corpore erit non vivendi cauſa ſed dolendi Aug. de Civ. Dei, li. 13. c. 2. Prima mors animam nolentem pellit à corpore, ſecunda nolentem retinet in corpore. Ibid. l. 21. c. 3.

b Pſal. 90. 11.

thoſe narrow *apprehenſions* which it ſelf can frame of the hurts which may be done. But the wrath of God proceeds from an *Infinite* Juſtice, and is executed by an omnipotent & *unbounded* power, compriſing all the terror of all other Creatures (as the Sun doth all other light) *eminently* and exceſſively in it. It burns, and drowns, and tears, and ſtings, and bruiſes, and conſumes, and can make *nature feel* much more then *reaſon* is able to *comprehend*.

O if we could lay theſe things ſeriouſly to heart (and yet theſe are but lowe expreſſions, of that which cannot be expreſſed, and cometh as ſhort of the truth it ſelf as the picture of the Sun in a table, doth of the greatneſs and brightneſs of it in its own Orbe) ſhould we not finde it neceſſary to cry out, *Take away all iniquities*: this ſickneſs out of my ſoul, this ſword, this nayle, this poyſoned arrow out of my heart, this *Dagger* of *Ehud* out of my belly, this Milſtone, this Mountain from off my back, theſe ſtings and terrors, theſe flames and Furies out of my Conſcience? Lord, my wounds ſtinke, my lips quiver, my knees tremble, my belly rots, I am feeble, and broken, and roar, and languiſh; thy wrath lyes hard upon me, and thy waves go over my head.

O if we had but a view of ſin as it is in its *native foulneſs*, and did feel but a touch of that *fury* that God is readie to powre out upon it, this would ſtain all the pride of man, and ſoure al the pleaſures of ſin, and make a man as fearfull to meddle with it, as a guilty woman with the *bitter water* which cauſed the Curſe. Moſt true was that which *Luther*

ſpake in this point. If a man could perfectly ſee his own evils, the ſight thereof would be a perfect hell unto him: and this God will bring wicked men unto. *Reprove them, and ſet their ſins in order before them.* Pſal. 50.21. Make them take a view of their own hearts and lives, fuller of ſins then the Firmament of ſtars, or a furnace of ſparks. O *Conſider this you that forget me*, ſaith the Lord: *leſt I tear you in pieces, and there be none to deliver you.*

Sect. 12. The ſecond dutie is *Confeſſion*, for he that cries to have ſin taken away, acknowledgeth that it lyes upon him. *A full Confeſſion* not of many, but of All ſins, either *actually* committed, or *habitually* compriſed in our body of ſin. * As he in the Comœdian ſaid, that he had invited two gueſts to dinner *Philocrates*, and *Philocrates*, a ſingle Man, but a double Eater: So in examination of our ſelves we ſhall every one finde ſins enough in himſelf to denominate him a double and a treble ſinner. A *free Confeſſion*, not as *Pharaohs*, extorted upon the wrack; nor as that of *Judas*, ſqueezed out with anguiſh and horror, but ingenuous and penitent, ariſing from the purpoſe of a pious heart, that commeth like water out of a *Spring*, with a voluntary freeneſs; not like water out of a *Still*, which is forced with fire.

* *Athenæus lib.* 1.

The third dutie is *Wearineſs* and *deteſtation* of all ſin, for we call not to have a thing removed till we be *weary* of it. Thus we are taught in the Scripture to be aſhamed, and confounded, to loath, and abhor, to judge and condemne our ſelves; to throw ſin away as a deteſtable thing, though it be a golden

* Pſal. 38. 2. Ezek. 16. 63. Ezek. 6.9.20. 43. 1 Cor. 11. 31. Iſa. 30. 22.

or

or ſilver ſin. A Spirituall Judgement looks on all ſin as filthy and [a] ſtinking; ſheweth a man to himſelf as a veſſell full of Dung, Scum, Excrements, and makes him out of quiet till he be throughly purged. For Hatred is πρὸς τὰ γένη againſt the whole kinde of that which we hate.

a Pſal. 14. 3. 2 Cor 7. *Omnis quem pœnitet vexatur ſecum. Aug. in Pſal. 34. Ariſt. Rhet.*

The forth dutie is an acknowledgement of our own *Impotencie* to remove ſin from our ſelves. We have no more power then a ſlave in chains hath to get out of his bondage till another ranſome him; then a dead body in a grave, till Chriſt raiſe it. Our Iniquitie *takes hold* on us, & *keeps us down*, that we cannot hearken or be ſubject to the will of God. If ſin were not removed by a greater ſtrength then our own, it would moſt certainly ſink us into Hell.

Eph. 2. 1. 5. Pſal. 40. 12. Rom. 5. 6, 7. 6. 24. 2 Cor. 3. 5. Ier. 6. 10. Rom. 8. 7.

The laſt dutie is an *Imploring* of Gods mercie and grace, that what we cannot do our ſelves, he would be pleaſed to do for us: [b] In works of Art it is hard to build, but eaſie to deſtroy. But in works of ſin though our *weaknes* is able to *commit* them, yet none but Gods *power* is able to *demoliſh* them. [c] None but *Chriſt* is ſtrong enough to overcome the *ſtrong Man*. His *Perſon* onely hath ſtrength enough to *beare* the Curſe of ſin: His *Sacrifice* onely *Merit* enough to make expiation for ſin. His *Grace* only vertue enough to remove the pollution of ſin. Though we ſhould *take Nitre and much Sope*, our ſin would be *marked ſtill*; but he cometh with *Refiners Fire and with Fullers Sope*, and can waſh out all. It was his onely buſineſs of coming into the world, *To deſtroy the Works of the Devill.*

b *Facile eſt memento, quo quis velet, cedere poſſeſſione magnæ fortunæ: facere & parare eam difficile atque arduum. L. vit. 24. Corpora lenta augeſcunt, citò extinguuntur Tacit. Vit. Agric. Arbores magnas diu creſcere, una hora extirpari. Q. Curt. lib. 7.*

c Luk. 11. 21. Ier. 2. 22. Mal. 3. 3. 1 John. 3. 8.

Now the things which we pray for in this Petition are these three. 1. For *Remission*, that God would take away the condemnation of sin from us, by not imputing the guilt thereof unto us, but would cause it to *passe over* on Christ, on whom he hath *laid the Iniquitie of his people*. Such an expression the Holy Ghost useth, העביר the Lord hath caused thy sin *to pass over from* thee to Christ, 2 *Sam.* 12. 13. which being obtained, all other judgements are *ipso facto* removed too, so far as they import proper and vindictive punishment.

Isa. 53. 6. Rom. 4. 8.

Secondly, for *Sanctification*, That the vertue of Christs death, and the grace of his Spirit may subdue the power of sin, and cleanse and strengthen our consciences against the commands of it, and temptations unto it.

Heb. 9. 4. Mich. 7. 19.

Thirdly, for continued *Renovation*, that as in sanctification begun we have power against *all kinds* of sin, so by the continual *supplies of the holy Spirit*, we may have further power against all *degrees* and remainders of sin. That Christ would purifie our sin unto death, as our sin did him; and not give over mortifying it, till his blood be *revenged* of it to the *uttermost*, and our souls *delivered* from it to the *uttermost*.

I shall conclude the first part of the Petition with a short word of Exhortation unto this Honorable Assembly. * Those things which God *worketh* in us, and bestoweth upon us by his *Grace*, he also *requireth* of us by his *Command*: Sometimes he *promiseth* to turn us, sometimes he *commandeth* us to turn to him: Sometimes he *biddeth* us put away sin

Sect. 13.

*Ezek. 36. 26. Ier. 21 18. Ezek. 18. 31. Isa. 1. 16. Heb. 8. 12.

ſin, and ſometimes he *promiſeth* to take it away from us. * In the one ſhewing us what is our *dutie*, and in the other where is our *help*. And as this latter conſideration calleth upon our *Faith* to *pray*: ſo the former upon our *obedience* to *work*. I ſhall therefore (Right Honourable) humbly offer a double Exhortation unto all of you.

* Lex juber, Gratia juvat. Aug. Epiſt 95 & Epiſt. 144 & l. 3. contr. 2 Ep pelag. ca 7 *Petamus ut det, quod ut habeamus jubet; in Exod. queſt. 55. de bono viduitatis, cap. 17.*

Firſt that every one of you would ſeriouſly endeavour to take away *all iniquity* from his own perſon. And unto this there lyeth upon you a double Obligation; one with relation to the ſafety of your own ſouls, for whatever other honour, wealth, wiſedome, learning, intereſt a man hath beſides,, if ſin have the predominancy, they are but *Satans Magazine*, and that man his ſervant to imploy them againſt God that gave them: and the more mercies any man hath been truſted withal, the heavier judgement will be poured out upon the breach of that truſt: Better be a *woodenveſſell* to hold Wine, then a *ſilver veſſell* to hold Excrements; better be a *Beggar* with the treaſure of Gods grace, then a *Prince* with the load of a mans own ſins.

But there is a *further tie* upon you, with relation unto the ſucceſs of that Honourable imployment whereunto you are called. *Ita nati eſtis, ut bona malaq; veſtra ad Rempub. pertineant.* God will be ſanctified in all thoſe that draw neer unto him, as well in *civill* as in *ſacred* Adminiſtrations. It is very hard for a perſon in whom ſin rules, to be conſtantly faithful to any publique and honorable ſervice; For *Grace onely eſtabliſheth the heart*, Hebr. 13.9. *Achitophel*, a man of great wiſedom fals from *David*

Tacit. Annal. lib. 4.

vid: Jonah, a man of great valor, fals from *Solomon*. And admit he be faithfull, yet the sin of his heart sends out a prohibition to the wisdom of his head, and the labour of his hand: he that will be a fit vessell for his Masters use, must first of all *purge himself*: 2 Tim. 2. 21. As we first cleanse a vessell before we use it. When *Joshua* was to negotiate a publique *Reformation*, and to administer a publique service, his *filthy garment* must be taken from him, and he must be clothed with change of rayment, *Zach.* 3. 4. 7. Let every one of you make his publique service one argument more then he had before, for his necessary reformation, and let the piety of your lives bear witness to the integrity of your honourable undertakings.

Sect. 14.

Secondly, As you must take away sin from your selves, so make it your principall work to *take away iniquitie out of the Land*; Liberty, Property, Priviledges are sacred and pretious things, not to be in the least manner betrayed, yea in some sense we may look upon them, as the Jews upon their *Mossora, tanquam legis & pietatis sepem.* As a fence and mound unto Religion it self. *Arbitrary* government would quickly be tampering in sacred things, because corruption in the Church is marvellously subservient and advantagious to corruption in the State. But the most Orient Pearl of this Kingdome is our *Religion*, and the bittereſt enemies unto that, are our *sins*. These are the snuffes that dim our *Candlestick*, and threaten the removall of it; these the *leaven* that defile our *Passeovers*, and urge God to pass away and depart from us; these the

R. Akika in pirke Aboth,

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obſtructions between his ſacred Majeſty and you, and between both, and the happineſs of the Kingdome. Think ſeriouſly what wayes may be moſt effectual to purge our this leaven out of the Land. The principal *ſacrificing knife* which kils and mortifies ſin, is the *Word of God*, and the knowledge of it. It would have been a great unhappineſs to the Common-wealth of Learning, if *Caligula* had (as he endeavored) deprived the world of the writings of *Homer*, *Virgil*, and *Livy*. But O! what an Ægyptian calamity is it, to have in this Sun-ſhine of the Goſpel, thouſands of perſons and families (as I doubt not but upon inquirie it would appear) without the writings of the Prophets and Apoſtles. A Chriſtian *Souldier* without his *ſword*, a Chriſtian *builder* without his *rule* and ſquare, a Chriſtian calling without the inſtruments and ballances of the Sanctuary belonging to it. O therefore that every Pariſh had an indowment fit for a learned, laborious and worthy Paſtor, and Paſtors worthy of ſuch endowments, that proviſion were made that every *family* might have a *Bible* in it, and (if by Law it might poſſibly be procured) the exerciſes of Religion therewithall, this would be the ſureſt Magazine to ſecure the happineſs of a Kingdome: that all *reproachfull titles*, which the devil uſeth as ſcarecrows and whiſters to keep back company from preſſing in upon Chriſts Kingdome, were by Law proſcribed; That *ſcandalous* ſins were by the awfulneſs and ſeverity of *Diſcipline* more blaſted and brought to ſhame. That the Lords houſe were more frequented, and his day more

Sueton in Calig. cap. 34.

more ſanctified, and his Ordinances more reverenced, and his Miniſters, which *teach the good knowledge of the Lord*, more encouraged then ever heretofore. In one word, that all the ſeverall *fountains* of the Commonwealth were ſetled in a ſound and flouriſhing conſtitution: That in every place we might ſee *Piety* the Elme to every other Vine, the ſupporter to every other profeſſion. *Learning* adorned with Piety; and *Law* adminiſtred with Piety, and *Counſels* managed with Piety, and *Trade* regulated with Pietie, and the *Plow* followed with Pietie. That when *Miniſters* fight againſt ſin, with the ſword of Gods Word, you who are the Nobles and Gentry of the Land, would ſecond them, and frown upon it too; a *frown* of yours may ſometimes do as much ſervice to Chriſt as a *Sermon* of ours. And he cannot but take it very unkindly from you, if you wil not beſtow your *countenance* on him who beſtowed his *blood* on you. That you would let the ſtrictneſs of your lives, and the Pietie of your examples put wickednes out of countenance and make it appear (as indeed it is) a baſe and a ſordid thing.

If we would thus ſadly ſet our ſelves againſt the ſins of the Land, no power, no malice, no policies ſhould ſtand between us and Gods mercies; Religion would flouriſh, and peace would ſettle, and trade would revive, and the hearts of men would be re-united, and the Church be as a City compacted, and this Nation would continue to be as it hath been, like the Garden of *Eden*, a mirrour of proſperity and happineſs to other people; and *God*

would

would prevent us in the ſecond part of our Petition, with the bleſſing of *goodneſs*, as ſoon as ever iniquity were removed, he would *do us good*, which is the ſecond thing here directed to pray for, *Receive us graciouſly*.

In the originall it is קח טוב *Take good*, to wit, to beſtow upon us; ſo *Taking* is ſometimes uſed for *Giving*: He *received gifts* for men, ſo in the Pſalm, he *gave gifts* to men, ſo in the Apoſtle: and it is not improbable, that the Prophet here ſecretly leadeth us to Chriſt the Mediator, who firſt receiveth gifts from his Father, and then poureth them forth upon his Church, *Acts* 2. 23. *Sect.* 15. Gen. 43. 31. Pſal. 68. 19. Epheſ. 4. 8.

The meaning then is, Lord, when thou haſt pardoned, weakned, mortified ſin, go on with thy mercy, and being in Chriſt graciouſly reconciled unto us, give further evidence of thy Fatherly affection, by beſtowing portions upon us. They ſhall not be caſt away upon unthankful perſons, we will *render the Calves of our lips*, they ſhal not be beſtowed upon thoſe that need them not, or, that know where elſe to provide themſelves. It is true, we have gone to the Aſſyrian, we have taken our *horſes* inſtead of our *prayers*, and gone about to finde out good; we have been ſo fooliſh as to think that the *Idols* which have been beholden to our hands for any ſhape that is in them, could be inſtead of hands, and of God unto us, to help us in our need: but now we know that men of *high degree are but a lie*, that *horſes* are but a *vanity*, that an *Idol is nothing*, and therefore can give nothing. That power belongeth unto thee, none elſe *can do it*; That *mercy* belongeth Pſal. 62. 9. 33. 17. 20. 7. 1 Cor. 8. 4.

belonge h unto thee, none elſe *will do it*, *therefore* ſince in thee on ly the *fatherleſs find mercy*, be thou pleaſed to do us good.

We will conſider the words, firſt, *abſolutely*, as a ſingle prayer by themſelves. Secondly, *relatively*, in their connexion, and with reſpect to the ſcope of the place.

From the former conſideration, we obſerve, That *all the good we have is from God*; he onely muſt be ſought unto for it; we have none in *our ſelves*, *I know that in me*, that is, *in my fleſh dwelleth no good*, *Rom.* 7. 18. we can neither * think, nor ſpeak, nor do it.

* Gen. 6. 5. 2 Cor. 3. 5. Matth. 12 34. Pſal. 14. 3.

And miſſing it in *our ſelves*, it is all in vain to ſeek for it in *things below* our ſelves.

They can provide for our back and belly (and yet not that neither without God: the root out of which the fruits of the earth do grow, is above in heaven, the Genealogy of Corn, and Wine, is reſolved into God, *Hoſ.* 2. 22.) But if you go to your Lands, or Houſes, or Treaſuries for Phyſick for a ſick ſoul, or a guilty conſcience, they will all return an *Ignoramus* to that enquiry, ſalvation doth not grow in the furrows of the field, neither are there in the earth to be found any Mines or Harveſts of Grace or Comfort

In God alone is the [a] *fountain of life*, he that only [b] *is good*, he only *doth good*; when we have wearied our ſelves with having recourſe to ſecond cauſes, here at laſt, like the wandering Dove, we muſt arrive for reſt: *Many will ſay, who will ſhew us any good, do thou lift up the light of thy countenance upon*

[a] Pſal. 36. 9. [b] Mat. 19. 17. Pſal. 119. 68.

us,

us, Pſal. 4. 6. From him alone comes every good gift, *Jam.* 1.17. whether *Temporal*, it is his [d] bleſſing that maketh the creature able to comfort us: The woman touched the hem of Chriſts garment, but the vertue went not out of the garment, but out of Chriſt, *Luke* 8. 44. or whether *Spiritual*, ſanctified [e] *faculties*, ſanctified [f] *habits*, ſanctified [g] *motions*, glorious [h] *relations*, in Predeſtination, Adoption, and Chriſtian Liberty: excellent [i] *gifts*, heavenly [k] *comforts*, all and onely from him. And that *without change* and alteration: he doth not do good one while, and evil another, but goodneſſe is his proper and native operation; he is not the *author of ſin*, that entred by the *devil*; he is not the author of *death*, that entred by ſin; but [m] *our deſtruction is of our ſelves*. And therefore though the [n] Prophet ſay, *Is there any evil in the City, which the Lord hath not done?* Yet, he doth it not but onely as it is *bonum juſtitiæ*, *good* in order to his glory: For it is juſt with God, that they who run from the *order* of his *Commands*, ſhould fall under the *order* of his *Providence*, and doing willingly what he forbids, ſhould unwillingly ſuffer what he threatneth.

In one word, God is the *Author* of All *good*, by his grace *working* it: the *Permitter* of all *evil*, by his *patience* enduring it: the *Orderer* and diſpoſer of both, by his *mercy* rewarding the one, by his *juſtice* revenging the other, and by his *wiſdome*, directing both to the ends of his eternal glory.

This ſerveth to diſcover the free and *ſole working* of Grace in our firſt converſion, and the *continued working of Grace* in our further ſanctification: what-

Sect. 16.

[d] Prov. 10.2. Matth. 4. 4. 1 Tim. 4. 5.
[e] 1 Joh. 5 20. Phil. 2. 13. Jer. 32. 39. Rom. 5 5.
[f] Eph. 2 8, 9 10 Col. 2. 11, 12.
[g] 2 Tim. 2. 25. Phil. 2. 13.
[h] Eph. 1. 5, 6. John 1. 12.
[i] 1 Cor. 12. 6.
[k] 2 Cor. 1. 3. Rom. 15. 13.
[l] Concil. Milevit. can. 3, 4, 5. Concil. Arauſican. ſecund. Aug. de grat. & lib. Arb. c. 21.
[m] Hoſ. 13. 9.
[n] Amos 3. 6. Iſai. 45. 7. *Vid. Tertul.* cont *Marcion.* li. 2. c. 14.

ſoever is good in us *habitually*, as Grace inhering, or *actually*, as Grace working, is from him alone as the Author of it. For though it be certain, that when we will and do, our ſelves are agents, yet it is ſtill under and from him, °*Certum eſt nos facere cum faciamus, ſed ille facit ut faciamus*, as the great champion of Grace ſpeaketh, by Grace we are that we are, we do what we do in Gods ſervice: Veſſels have no wine, bags have no money in them, but what the Merchant putteth in: the bowls of the Candleſticks had no oil but that which dropped from the Olive branches

° *Aug. de grat. & l. arb. c. 1. & de grat. Chriſti, c. 25. cont. 2. ep. Pelag, lib 4. c. 6. de perf. Et. juſtitiæ, c. 19*

Other *p* things which ſeek no higher perfection then is to be found within the compaſſe of their own *nature*, may by the guidance and activity of the ſame *nature*, attain thereunto: but man aſpiring to a *divine* happineſſe, can never attain thereunto but by a *divine* ſtrength: *q* impoſſible it is for any man to *enjoy God without God*.

p Aug. de civ. Dei, lib. 22. c. 9. Field of the church, l. 1. c. 2.

q Aug l. de patientia, c. 18.

The truth of this point ſheweth it in five gradations.

1. By *Grace* our *r minds* are *enlightned* to know and beleeve him: for *Spiritual things are ſpiritually diſcerned*.

r 1 Cor. 2. 12. 14. Matth. 11. 27. Ier. 31. 34. Vid. Aug. de grat. Chriſt l. 1. c. 13, 14. & Ep. 143.

2. By *Grace* our *ſ hearts* are *inclined* to love and obey him, for ſpirituall things are ſpiritually *approved*: He onely by his Almighty and ineffable operation, worketh in us, *t Et veras Revelationes, & bonas voluntates*.

ſ John 6. 45. Ez k. 3. 26. Jer. 32. 39. t Aug. de grat. Chriſti c. 24.

3. By *Grace* our *u lives* are enabled to *work* what our hearts do love, without which, though we ſhould *will*, yet we cannot *perform*, no more then

u Heb. 13. 20. Rom. 7. 18. Phil. 2. 13.

the

the knife which hath a good edge is able actually to cut till moved by the hand.

4 By *Grace* our good works are carried on unto [x] *perfection*. *Adam* wanting the Grace of *perseverance*, fell from innocency it self: [y] It is not sufficient for us that he *prevent* and *excite* us to *will*, that he *co-operate* & *assist* us to *work*: except he *continually follow* and *supply* us with a *residue of spirit*, to perfect and *finish* what we set about. All our works are begun, continued and ended in him.

Lastly, By *Grace* our perseverance is *crowned*: for our best works [z] could not endure the triall of justice, if God should enter into judgement with us; Grace *enableth* us to work, and Grace *rewardeth* us for working; Grace beginneth [a], and Grace finisheth both our faith and salvation. The *work* of holiness is nothing but *Grace*, and the *reward* of holinesse is nothing but *Grace for Grace*.

Secondly, this teacheth us how to know *good* from *evill* in our selves. what we look on as *good*, we must see how we have derived it from God; the more recourse we have had unto God by prayer, and faith, and study of his will, in the procurement of it, the more *goodness* we shall find in it. A thing done may be *good* in the *substance* of the work, and yet *evill* in the *manner* of doing it; as the *substance* of a vessel may be *silver*, but the *use* sordid. *Jehu* his zeal was rewarded as an act of *justice*, *quoad substantiam operis*, and it was punished too as an act of *policy*, *quoad modum*, for the perverse end. A thing which I see in the night may shine, and that shining proceed from nothing but rottenness. We must

x 1 Thes. 5. 22. 1 Pet. 5. 10: Jude vers. 24. John 17. 15.

y *Vid. Aug. Enchirid. c.* 32. *de grat. & lib. arb. c.* 6. & 17. *Peto ut accipiam, & cum acceptro versus peto. Hieron. ad Ctesiphont.*

z Psal. 143. 2. Isa. 64. 6.

a Phil. 1 6. Heb. 12. 2.

Sect. 17.

Phil. 1. 15, 16.

2 Kings 10. 30. Hosea 1. 4.

must not measure our selves by the matter of things done: for there may be [b] *Malum opus in bona materia*. *Doeg* prayes, and *Herod* hears, and Hypocrites fast, and Pharisees preach: but when we would know the [c] *goodness* of our works, look to the *fountain*, whether they proceed from the Father of lights by the spirit of love, & the grace of Christ, from humble, penitent, filial, heavenly dispositions; nothing will carry the soul unto God, but that which cometh from him. Our Communion with the Father, and the Sonne, is the triall and foundation of all our goodness.

Thirdly, This should exceedingly abase us in our own eyes, and stain all the pride, and cast down all the Plumes of flesh and blood, when we seriously consider that in us, as now [d] degenerated from our original, there is no *good* to be found, our [e] *wine become water*, & our *Silver drosse*, as our Saviour saith of the devil; when he lies [f] he speaks *de suo*, of his own, so when we do evil, we work, *de nostro*, of our own, and *secundum hominem*, as the Apostle speaks, *According unto man*. 1 Cor. 3. 3. Lusts are [g] our *own*, our very [h] *members* to that body of sin which the [i] Apostle calleth the *old man*, with which it is as impossible to do any good, as for a Toad to spit Cordials.

Men are apt to glory of their good hearts and intentions, only because they cannot search them. *Jer.* 17. 11. And being *carnal* themselves, to entertain none but *carnal notions* of Gods service. But if they knew the purity and jealousie of God, & their own impotency to answer so holy a will, they would lay

b 1 Sam. 21. 7 Mark 6. 20. Acts 24. 25. Isai. 58. 3. Matth. 6. 16. and 23. 2. 3.

c Rebus ad imo tendentibus in imo ponitur fundamentum; Ecclesia vero in imo posita tendit in Cœlum, fundamentum ergo nostrum illi positum est. Aug. Enarrat. 1. in Psal. 29.

d Jer. 2. 21.

e Isai. 1. 22. Ezek. 22. 18.

f John 8. 44.

g Rom. 2. 24. Jam. 1. 14.

i Col. 3. 5. Eph. 4. 22.

lay their hands upon their mouthes, and with *Iob*, *abhor themſelves*, and with *Iſaiah*, bewail the uncleanneſs of their lips, and with *Moſes*, fear and *quake*, as not being *able to endure the things that are commanded*, and with *Ioſhua* acknowledge, that they *cannot ſerve God, becauſe he is holy*: they would then remember that the Law of God is a *Law of fire*, *Deut.* 33.2. and the Tribunal of God, a *Tribunal of fire*, Ezek. 1. 27. that the pleading of God with ſinners, are in *flames of fire*, *Iſai.* 66.15 16. that the triall of all our works ſhall be by *fire*, 1 *Cor.* 3. 13. that the God before whom we muſt appear, is a *conſuming fire*, Hebr. 12.29. Go now and bring thy ſtraw and ſtubble, thy drowſie and ſluggiſh devotion, thy fickle and flattering repentance, thy formall and demure ſervices into the fire, to the *Law* to meaſure them, to the *Iudge* to cenſure them; nay, now carry them to thine *own conſcience*, and tell me whether that wil not paſſe the Fathers verdict upon them; *Sordet in conſpectu Judicis, quod fulget in conſpectu operantis*, That which is fair in thine eye, is filthy in Gods.

Iob 42. 5, 6. Iſai. 6: 5. Hab. 12 20. Joſh. 24. 19.

Laſtly, this ſerveth for Exhortation unto theſe particular duties. Firſt, unto *Patience and meekneſs* under any evill that God may bring upon us, and that not barely, becauſe he doth us good in other things, which was *Iobs* argument. *Shall we receive good from the Lord, and not evil?* Job 2. 10. But further, becauſe the very evils that come upon us, are oftentimes by him intended for *good*, as *Ioſeph* told his brethren, *Gen* 50.20. We are not angry with the * Phyſitian when he launceth, diſeaſeth, and

Greg. Sect. 18.

* *Medicina etiam inſultis prodeſt. Sen. ep. 98 Quæ per inſultus item medentur, emolumento curationis offenſam ſui excuſant, & præſentem injuriam imperventa & abſtinentia gratiæ commendant. Tertul. de pœnit. cap. 10.*

and reſtraineth us of our will; he denieth us our will, that we may have our will, a ſick man is many times moſt faithfully ſerved, when he is croſſed. I lop my trees, bruiſe my grapes, grinde my corn to fit it to the ends whereunto it tendeth. Gods *end* is merciful when his *hand* is heavy, as *Johns* Roll, was [b] *ſweet in the mouth, but bitter in the belly*, ſo troubles may be bitter to the palate, but profitable to the Conſcience: like hot ſpices that bite the tongue, but comfort the ſtomack.

b Rev. 10. 9. Heb. 12. 11. Iſai. 27. 9. and 48. 10.

And as it dictateth *patience* in *ſuffering evill*, ſo in *doing our duties*, though we ſuffer contempt and reproaches for it. If we were to receive our rewards from men, their frowns might diſcourage us: but when we have done Gods *will*, God himſelf will be our *reward*, and make his promiſes a comfort unto us. *Moſes* and *Aaron*, though their whole imployments were for the good of Iſrael, were yet repayed with murmuring & diſcontent, and the people like children, *qui cibum ſumunt, ſed flentes*, (to uſe the ſimilitude of the Orator in *Ariſtotle*) repined at the food which their prayers obtained for them, yet nothing diſmayed them from their duty *Etiam poſt naufragium tentantur Maria*. *The woman of Canaan* prays on when ſhe is denied, and *Iacob holds* with his hands when his thigh is lamed; our firſt care muſt be to be in our way, to be doing our duties, and then though (as *Solomon* ſpeaks) we ſhould meet *a Lion in our way*, we muſt not be diſmaied, for *Angels* are ſtronger then *Lions*, and he hath *given his Angels charge over us, to bear us in our ways*, Pſ. 91. 11. Yea, *Whileſt we are with him, he himſelf is* with

c *Quiſquis volens detrahit famæ meæ, nolens addit mercedi meæ.* Aug. cont. literas Petiliani l. 3. cap. 7.

Rheter. lib. 3. cap. 4.

Sen. ep. 81.

with us, 2 Chron. 15. 2. so that the way of the Lord is the surest and safest walk that any man can have, *The way of the Lord is strength to the upright*, Prov. 10 29

Secondly, unto *Humility*: If thou be a Vessel of *gold*, and thy brother but of *wood*, be not high minded, *it is* [a] *God that maketh thee to differ*, the more *bounty* God shews, the more humility he requires. Those [b] Mines that are richest are deepest, those Stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoureth men, the more they should humble themselves; the more the fruit, the lower the branch on which it grows; *pride* is ever the companion of *emptiness*: O how full was the Apostle, yet how [c] low was his language of himself, *least* of Saints, *last* of Apostles, *chief* of sinners, no *sufficiency to think*, *no abilities to do*, all that he is, he is *by grace*; thus *Humility* teacheth us in our *Operations* to draw *strength* from God, not for our selves; in our *graces* to ascribe their *goodnesse* to God, and their *weaknesse* to our selves.

Thirdly, unto *dependance* and continual recourse to God, as the fountain of all good; to keep an open and unobstructed passage between him and our soul: say not, I have light enough in my house, I may now shut up my windowes, for light within hath *dependance* upon immediate supplies from the Sun without, and so hath *grace* upon continuall supplies from the *Son of righteousnes*; God teacheth even the *Husbandman* to plow and thresh, *Isai.* 28. 26. In these things his direction is to be implored:

a 1 Cor. 4. 7 Rom. 11. 20. *Ille discernit qui unde discernaris impertit, pœnam debitam removendo indebitam gratiam largiendo.* Aug. contr. 2. ep. Pelag. l. 2. cap. 7.

b *Opulentissima metalla quorum in alto latent venæ.* Sen. ep. 23. *Altissima flumina minimo sono labuntur.* Q. Curt. lib. 7.

c Ephes. 3 8. 1 Cor. 15 8. 1 Tim. 1. 15. 2 Cor. 3. 5. Rom. 7. 18.

Vide Aug. de grat. & lib. arb. cap. 8.

plored: Meddle not then with great and high affairs without recourſe unto him. His *name* is *Counſellor*, and his *teſtimonies* are *Counſellors*, let them be the rule and ſquire of all your debates. It is[a] recorded for the honour of *Scipio*, that he went firſt to the *Capitol*, and then to the *Senate*. But you have more noble examples. [b] *David* is put to flight, he flyes and prayes; *Ezekiah* is at a ſtand in all his Counſels, he ſends to the Prophet and *prayes*; *Jehoſaphat* is in great diſtreſſe, and knows not what in the world to do, but he *prayes*; *Nehemiah* is ſore afraid, and hath a Petition to make to the King, but firſt he makes one to God, and *prayes*; whenever the children are come to the birth, and there is no ſtrength to bring forth all the world cannot furniſh you with ſuch another *Midwife* as prayer, and recourſe to God; it hath delivered even graves of their dead. Therefore let me beſeech you when ever you meet with ſuch difficulties as put you to a ſtand, that you know not what to adviſe or reſolve upon, go to your Cloſets, proſtrate your ſelves at His Throne, whoſe honour it is to be *ſeen in the Mount*, beg counſel of him in whom are hid all the Treaſures of wiſdome and knowledge. Let it appear that you ſeek *his face* to direct you, and *his glory* as the ſupreme end and deſign of all your conſultations, and then try whether he be not a preſent help in trouble, and whether he will not magnifie the *wiſdome* of his Counſel in the *perplexity* of yours.

Iſai. 9. 6.
Pſal. 119. 24.
a *Liv. lib.* 26. *A. Gel. lib.* 7. 1 *Valer. Maxim. l.* 1. *cap.* 2.
b 2 Sam 15. 26, 31.
Iſa. 47. 3, 4, 15
2 Chr. 20. 6
Nehem. 2. 3, 4.

Fourthly, unto *fidelity*, in the uſe of any good which God beſtowes upon us, for God gives not

talents

talents to men, barely to *enrich* men, but to *imploy* them; therefore as the Veſſel hath one paſſage to let the Wine into it ſelf, and another to pour it out into the Flaggon, ſo we ſhould not only fill our ſelves by dependance upon God, but ſhould ſupply our ſelves by love and ſervice unto our brethren.

Right Honourable, This Nation hath put into your hands all that is outwardly dear unto them, their perſons, poſterities, liberties, eſtates; In theſe ſad and wofull diſtractions, they look upon you as *binders*, and *healers*, and ſtanders in the gap, and *repairers* of the waſt places; God hath called you unto an high and a great truſt; and the ſad diſtempers of the Church and State, the diſtreſſes and deſolations of *Ireland*, the doubts and fears, the ſhiverings and convulſions of *England*, and in theſe two *the intereſt of all the Proteſtant Churches* call upon you, like the man of *Macedonia*, in S. *Pauls* viſion, *Acts* 16. 9. *Come and help us.* Now in this great ſtrait, when the children are come to the birth and there is no ſtrength to bring forth, ſtir up the graces of God in you, call together all that is within you to call upon his name, improve the uttermoſt of your intereſts in him for the ſtate of his Church, mannage every one of his gifts to the cloſing of thoſe miſerable breaches which threaten an inundation of calamity upon us all; wiſdom, and learning, and piety, & prudence, are *healing things*: Remember (and O that God would put it into the hearts of this whole Kingdom, from the *Throne* to the *Plow* to remember) the fate of a divided King-

dome from the mouth of truth it ſelf; O that we would all remember that miſ-underſtandings, and jealouſies, and diviſions of heart are an high evidence of Gods diſpleaſure, and that *through the wrath of the Lord of Hoſts, a Land is darkned*, and as it were infatuated, when *Manaſſe is againſt Ephraim, and Ephraim againſt Manaſſe, and every man eateth the fleſh of his own arm*, Iſai 7.9.21. O let us all remember what it coſt *Shechem* and *Abimelech*, what it coſt *Benjamin*, and the other Tribes, even the loſſe of threeſcore and five thouſand men: remember *Priamus* and his children will laugh, Babylon will clap their hands, and wag their head; no ſuch time for *Shiſhak* the Egyptian to trouble Jeruſalem, as when *Iſrael* is divided. 2 *Chron.*12 2. Let it never be ſaid of Gods own people, that they are fallen into the curſe of *Midianites*, and *Ammorites*, and *Edomites*, and *Philiſtines* to help forward the deſtruction of one another. O that God would give this whole Nation hearts to conſider theſe things, that he would put a ſpirit of peace and reſolved unity into the mindes of this whole people, to be true to their own happineſſe, and by how much the greater are the ſubtilties of men to divide them, to be ſo much the more firmly united in prayers to God, and in concord between themſelves, that they may not expoſe their perſons, eſtates, poſterities, and (which is deareſt of all) their Religion, to the crafty and bloody advantages of the enemies of the Proteſtant Churches, who in humane view could have no way to overthrow them, but by their *own diſſentions*.

I

I have done with this point, and ſhall conclude all with a very few words of the next, which is drawn from the ſcope and connexion of the prayer ſuggeſted,, to the judgement threatned, It is this;

Sect. 19.

When temporal judgements are felt or feared, Gods people ſhould pray for ſpiritual mercies; Humane ſorrows cannot overcome where the joy of the Lord is our ſtrength. Thus the Lord ſeems to have taught his Apoſtle, he was under ſome preſſing diſcomfort, the meſſenger of Satan ſent to buffet him, he prayes for particular deliverance, and God anſwers him *non ad voluntatem ſed ad utilitatem*, implying a direction unto all ſuch prayers, *My grace is ſufficient for thee*, 2 *Cor.* 12. 9. When thou feeleſt a thorn in thy fleſh, pray for grace in thy heart, the buffets of Satan, cannot hurt, where the grace of God doth ſuffice; ſo he directeth in time of plague and famine, to pray, and to ſeek his face, 2 *Chron* 7. 14. to look more after his *favour* than our *own eaſe*; to be more ſolicitous for the recovering of his *Love*, than for the removing of his *Rod*. This is a true character of a filiall diſpoſition. *In the way of thy judgements*, even in that way, wherein wicked men fling thee off, and give thee over, and quarrell with thee, and repine againſt thee, even in the way of thy judgemens *do we wait for thee, and the deſire of our ſoul* is more to *thy Name*, then to our own deliverance, *Iſa.* 26. 8. true Diſciples follow Chriſt, more for his *Doctrine* than his *loaves*, and are willing to chooſe rather *affliction* than *iniquity*.

Bonus qui non tribuit quod volumus ut tribuat quod malimus. Aug. Ep. 34. *Exaudiens Cardinem deſiderii ejus non curaſti quod tunc petebat ut in me faceres quod ſemper petebat.* Conf. l. 5, c. 8.

John 6. 29. Jon 26. 21. and 35, 9, 10.

The grace and favour of God is *life*, *Pſal.* 30. 5. *better than life*, *Pſal.* 63. 3. and therefore muſt needs be

be the moſt ſoveraign Antidote to preſerve, and to bear up the ſoul above all other diſcomforts whereas if he be angry, no other helps are able to relieve us. Braſſe and Iron can fence me againſt a Bullet or a Sword, but if I were to be caſt into a furnace of fire, it would help to torment me, if into a pit of water, it would help to ſink me: Now our God is a *conſuming fire*, and his breath a *ſtream of brimſtone*. Humane plaiſters can never cure the wounds which God makes: where he is the Smiter, he muſt be the Healer too, *Hoſ 6:1*. All the Candles in a Countrey are not able to make day there, till the Sun come: and all the contents of the world are not able to make comfort to the ſoul, till the *Sun of Righteouſneſs ariſe with healing in his wings*. In a Mine, if a damp come, it is in vain to truſt to your lights, they will burn blew, and dim, and at laſt vaniſh, you muſt make haſte to be drawn upward if you will be ſafe. When God ſharpneth an affliction with his diſpleaſure, it is vain to truſt to worldly ſuccours, your deſires and affections muſt be on *things above*, if you will be relieved. There is no remedy, no refuge from Gods *anger*, but to Gods *grace*. Bleud-letting * is a cure of bleeding, and a burn a cure againſt a burn; and running into God is the way to eſcape him, as to cloſe and get in with him that would ſtrike you doth avoid the blow. In a tempeſt at Sea, it is very dangerous to ſtrike to the ſhore, the ſafeſt way is to have Sea-room, and to keep in the Main ſtill: there is no landing againſt any tempeſt of Gods judgements at any *ſhore* of worldly or carnall policies, but the way is to keep with

Heb. 12. 29. Iſai. 30. 33.

* *Calores caloribus enervando ſanguinis fluxū defuſa inſuper deprimimus & venula revocamus.* Tertul.

with him ſtill; if he be with us in the Ship, the winds and the Sea will at laſt be rebuked.

This then ſhould ſerve to humble us for our *carnal prayers* in times of judgement, ſuch as the hungry Raven, or the dry and gaping earth makes, when we *aſſemble our ſelves for Corn and Wine*, for peace and ſafety, & be in the mean time time careleſs whether God receive us graciouſly or no. God much complains of it, when he ſlew Iſrael, the *rack* made him *rore*, the *rod* made him *flatter*, but all was to be rid of affliction: It was the prayer of *nature* for *eaſe*, not of the *Spirit* for *grace*, for their *heart was not right*, Pſal. 78. 34, 37. The like he complains of after the Captivity: they faſted and prayed in the *fifth moneth* (wherein the City and Temple had bin burned) and in the *ſeventh moneth* (wherein *Gedeliah* had bin ſlain, and the remnant carried captive) but they did it not out of *ſincerity* toward God, but out of *policy* for themſelves; and this he proves by their behaviour after their return. If you had indeed ſought me, *you would have remembred the words of the Prophets, when Jeruſalem was inhabited before* and being returned, would now have put them to practiſe. But Jeruſalem inhabited *after* the Captivity, is juſt like Jeruſalem inhabited *before* the captivity; ſo that from hence it appears, that all their weeping and ſeparating was not for pious but politick reaſons, *Zach* 7. 5, 6. And there is nothing under heaven more hatefull, or more reproachfull unto God, than to make *Religion ſerve turns*, to have *piety* lacquey and dance attendance, and be a drudge, and groom to *private ends*, to make it a cloak to *policy*,

Sect. 20.

Jer 42. 12. and 43. 1.

licy, a varniſh to rotten vvood, ſilver, droſs to a broken Potſheard.

O then, vvhen we weep and ſeparate our ſelves, let us not think to *mock God* with empty *ceremonies* of Repentance, let us not aſſemble our ſelves, only to flatter avvay the rod from our back, and to get peace and ſecurity to our own perſons, and then let the favour of God, the power of his Grace, the comforts of his Spirit be as unregarded as before: (as if we faſted and prayed only for our *backs* and bellies, not for our *Conſciences* or converſations) for be we well aſſured, he who doth not ask the things which he ought, ſhall not obtain the things which he asks: ſuch a prayer begs nothing but a deniall.

We have now many faſts together, prayed for making up our breaches, for repairing our ruines, for compoſing our diſtractions, for reducing this Kingdom unto an happy conſtitution, for a right underſtanding betvveen the King and his great Council. Theſe prayers we have not found yet retu.n like *Noahs* Dove, with an Olive branch, a gracious anſwer un.o us again. What's the reaſon? Where s the o: ſtruction? Is not he a God that heareth prayers? Is it not his Title? Doth he not glory in it? Certainly mercies ſtop not at God, but at us. *We are not ſtraitned in him, but in our own bowels*: If there come but a little light into a room, the defect is not in the Sun, but in the narrowneſs of the window; if a veſſel fill but ſlowly, the fault is not any emptineſs in the Fountain, but the ſmallneſs of the pipe. If mercies ripen ſlowly, or ſtop at any

any time in the way, it is not becauſe they are unwilling to come to us; but becauſe we are unfit to enjoy them. Our prayers doubtleſs, in many of us, have not been words taken from him, but from our own carnal dictates.

We would fain have things well in our Country, but have we hitherto looked after our conſciences? The deſtractions without us, have they driven us to conſider the diſtempers within, or to deſire the things above? The unſetledneſs of peace in the Kingdom, hath it awakened us to ſecure our peace with God? We would fain have better times, but have we yet laboured for better hearts? we would faine have a right underſtanding between the King and his great Councel, but have we yet ſadly ſet about it, to have a more clear and ſweet Communion between us and our God? we long to ſee more good laws, but are we yet come to the care of good lives; Every one cries out, *who will ſhew us any good?* but how few think on the *light of Gods countenance?*

Semper dies mali in ſeculo, boni in Deo. Aug. in Pſalm. 33.

Hence, hence (Beloved) is the miſcarriage of all our Prayers. If we would *ſeek Gods Kingdom*, we are promiſed other things by way of overplus and *Acceſſion*, as he that buyeth a Treaſury of jewels hath the Cabinet into the Bargain. But when we place our Kingdom in outward comforts, and let our *daily bread* ſhut out all the other five petitions out of our prayers; no wonder if the *promiſes of this life*, which are annexed unto Godlineſs, do not anſwer thoſe prayers wherein *godlineſs* is neglected. It were prepoſterous to begin the building of an

houſe at the Roof and not at the Foundation; *piety* is the foundation of *proſperity*. If you would have your *children like plants & like poliſhed ſtones, your Garners ful, your Cattel plenteous, no complaining in your ſtreets**; If you would have the King happy, and the Church happy, and the State happy, and peace and proſperity flouriſh again; let our chief prayer be, *Lord make us a happy people by being in our God.* Give us thy ſelf, thy grace, thy favour, give us renewed hearts, and reformed lives; let not our ſins confute, and outcry, and belie our prayers, and pray them back again without an Anſwer. And when we ſeek thee and thy Chriſt above all, wee know that with him thou wilt freely give us all other things. The ſpiritual good things which we beg, wil either remove, or ſhelter and defend us from the outward evil things which we ſuffer.

Secondly, this ſerveth for an inſtruction unto us touching a ſanctified uſe of Gods judgments, or threatning: when we *learn obedience* (as Chriſt did) *by the things which we ſuffer, Heb.* 5.8. when παιδεμαῖα are μαθήματα, that we are chaſtened and taught together, *Pſal.* 94.12. when ſufferings do quicken ſpiritual deſires, and the more troubles we find in our *way*, the more love we have to our *Country*: when we can ſay, *all this is come upon us, & yet we have not forgotten thee, Pſal.* 44.17,18. when we can ſerve God as wel in *plowing & breaking the clods*, as in *treading out the Corn, Hoſ.* 10.11. When with *Iona* we can delight in him even in the whales belly, and ſuffer not our love of him to be quench'd with all the waters of the Sea. When we can truly ſay

* Pſal. 144. 12.15.

Quid quid mihi præter illum eſt, dulce non eſt, quicquid mihi vult dare Dominus meus, auferat totum, & ſe mihi det.

Aug. Enarrat. 2. in Pſal. 26.

Hic quod vinum eſt non poteſt eſſe panis; quod tibi Lux eſt, non poteſt eſſe potus; Deus tuus totum tibi erit. Manducabis Eum ne Eſurias, bibes Eum ne ſitias, illuminaberis ab eo ne ſis Cæcus, fulcieris ab eo ne deficias ib. in Pſal 36 Serm. 21.

ſay to him, Lord love me, and then do what thou wilt unto me; let me feel thy *rod*, rather then forfeit thine *affection*: when we can look through the Anger of his chaſtiſements unto the Beauty of his *Commands*; and to the ſweetnes of his loving countenance, as by a Rain-bow wee ſee the beautifull Image of the ſuns-light in the middſt of a dark and wateriſh Cloud: when by how much the *Fleſh* is the fuller of *pain*, by ſo much *prayers* are fuller of *ſpirit*; by how much the *heavier* are our *earthly ſufferings*, by ſo much the *ſtronger* are our *heavenly deſires*: when God threatneth *puniſhments*, and we pray for *grace*, this is a ſanctified uſe of Gods judgments. And this we ſhonld all be exhorted unto in the times of diſtraction, to make it the principal argument of our prayers and ſtudy of our lives, to obtain *ſpiritual good things*; and the leſs comfort we find in the world, to be the more importunate for the comforts of God, that by them we may incourage our ſelves, as *David* did in his calamity at *Ziglag*, 1 *Sam.* 30. 6. when the City *Shechem* was beaten down to the ground, then the men and women fled to the ſtrong Tower and ſhut that upon them, *Judg.* 9. 51. *The name of the Lord is a ſtrong Tower, the Righteous fly to it and are ſafe*, Prov. 18. 18.

Herein we ſhal *more honour God* when we ſet him up in our hearts *as our fear and treaſure*, and *mourne* more towards him, then for the miſeries we feel, and *ſuſpire* more after him, then all the outward contentment which we want.

Herein we ſhall *more exerciſe Repentance*, for it

is *worldly sorrow* which droopeth under the pain of the *flesh*, but *godly sorrow* is most of all affected with the *anger of God.*

Herein we shall *more prevail with God*, the more *heavenly* the matters of your prayers are, the more *prevalent* they must needs be with an *Heavenly Father*; we have five spiritual petitions unto on for bread; the more sutable our prayers are to *Gods wil* the more easie access they will have to his eare. The covenant of grace turns *precepts* into *promises*, and the spirit of grace turns precepts and promises into *prayers*. It is not Gods wil that we should live without afflictions, but *our sanctification is Gods wil*, 1 *Thes*.4.3. The more prayers proceed from *love*, the more acceptable to the *God of love*; now prayer against *judgments* proceeds from *fear*; but prayer for *grace* and *favour* proceeds from *love*.

Lastly, hereby we shall *more benefit our selves*: Gods *grace* is much better then our *own ease*; It gives us *meekness* to submit, It gives us *strength* to bear, It gives us *wisdom* to benefit by our afflictions.

Gods *favour* is much better then our *own ease*, and is a recompence for sufferings beyond all their evils. A man would be contented to be loaded with Gold, so he might have it for the bearing, though it be *heavy*, yet it is *precious*, and Gods favour turns affliction into gold. *If he gives quietness, nothing can give trouble*, *Iob* 34. 29. and if he keep back his grace and favour, nothing can give peace; neither wealth, nor honours, nor pleasures, nor Crowns nor all the world, with the *fulness*, or rather

ther the *emptineſs* thereof, nor can do us any good at all. Any thing which wil conſiſt with the reign of luſt, with the guilt of ſin, with the curſe of the Law, with the wrath of God, with horrors of conſcience, and with the damnation of Hel, is too baſe to be called the good of man. *To do judgment, to love mercy, and walk humbly with God*, this is *bonum hominis*, the good of man, *Mich.*6:8. *to fear God, to keep his Commandements*, this is *totum hominis*, the whole end, and happineſs of man, *Eccleſ.*12.13.

O then get Remiſſion and Removal of ſin, get this *bonum hominis*, the oyl of grace in your Lamps. the peace of God in your hearts, the ſtreams of the Rivers of God in your conſciences, and then, though the earth be moved, and the mountains ſhake, and the waters roar, what ever diſtractions, what ever deſolations happen, *Impavidum ferient ruinæ*: thou ſhalt find a *Chamber* in Gods *providence*, a *refuge* in his *promiſes*, a *Pavillion in the ſecret of his preſence* to protect and to comfort thee above them all.

THE

SECOND SERMON

Upon HOSEAH. Ch. 14. Ver, 2.

HOS. 14. 2. 3.

—So will we render the Calves of our lips.
3 *Asſhur ſhall not ſave us, we will not ride upon horſes, neither wil we ſay to the work of our hands, ye are our gods, &c.*

IN the whole Context we have before obſerved two general parts. Iſraels *prayer*, and Iſraels *promiſe*. The Prayer we have handled, and do now proceed unto the promiſe, wherein are two things to be conſidered. 1. The *Covenant* it ſelf. 2. The *ground* upon which they make it, Gods *mercy to the fatherleſs*. Firſt then of the *Covenant*, wherein they promiſe two things, 1, *Thankſgiving* for Gods hearing and Anſwering of their prayers. 2. A *ſpecial care for Amendment* of their lives.

We wil render the Calves of our lips] The Apoſtle out of the Septuagint reads it, *the* [a] *fruit of our lips*. *Hebr.* 13. 15. It is the uſe of the Scripture to deſcribe *ſpiritual* duties by expreſſions drawn from *Ceremonies* and uſages under the law, as *Repentance*

Pro פרים legiſſe videntur פרי

is

is called *waſhing*, *Iſa.* 1. 16. and *prayer*, *incenſe* Pſal. 141. 2. Rev. 5. 8. and the [b] *righteouſneſs* of Saints, *fine linen* (being an alluſion to the garments of the Prieſts) *Rev.* 19. 8. and [c] *Chriſt an Altar*, whereby both our *perſons* aud *ſervices* are ſanctified, and accepted. *Heb.* 13 10. *Rom.* 12. 1. 1 *Pet.* 2. 5. *Iſa.* 56. 7. Thus here, the ſpiritual ſacrifices of *praiſe* are called *Calves*, to ſhew the *end* of all *ſacrifices* which were [d] ordained for the ſtirring up of ſpiritual affections, and praiſes unto God, and alſo to intimate the vanity of *Ceremonial* without *Real* ſervices. The beaſt on the Altar was but a *Carnal*, but the faith of the heart, and the confeſſion of the mouth was a *Reaſonable* ſacrifice. No point more inſiſted on in the Prophets then this. *Iſa.* 1 15. *Mich.* 6. 6, 7 8. *Amos* 4. 4, 5. 5. 2. 1. *Pſalm* 50. 13. 15. 69. 30, 31. *&c.* They had *idolatrouſly* diſhonoured God with their *Calves* of *Dan* and *Bethel*, and they had *carnally* and ſuperſtitiouſly placed all worſhip and holineſs in the *Calves of the Altar*: but now they reſolve to worſhip God neither *politickly*, after humane inventions, nor *perfunctorily*, with meer outward ceremonies, but *ſpiritually*, and from inward affections: For the lips are moved by the heart.

Now *Thankſgiving* is further called the *Calves* or ſacrifices *of the lips*, to intimate, that after all Gods rich mercies upon us, in pardoning our ſins, and in multiplying his grace, and ſpiritual comforts upon us, we, like Beggars, have nothing to return but the bare acknowledgments and praiſes of our lips, *words for wonders*: And thoſe words too his

[b] Rev. 3. 18. 7. 14. Pſal. 32. 9. Exod. 28. 2. zach 3. 4. Pſal. 45 8.

[c] *Vid. Reynolds Conference with Hart cap.* 8. *Diviſ.* 4. *& Aquin.* in Heb. 13. 10. *Habemus altare corpus viz. Chriſti. Heſych in Levit. li.* 1. *cap* 4.

[d] *Vid. Tertul cintr. Judæos. cap.* 5. 6 *& de oratione cap.* 1. *Aug de civ. Dei lib.* 10. *cap.* 5. *& Epiſt.* 49.

his own gifts, we cannot *render* them to him, before we have *received* them from him. *Pſal.* 116. 12,13. *Math.* 12.34. 1 *Chron.* 29.16.

Sect. 2.

Aſhur *ſhall not ſave us*] Unto the general confeſſion of ſin intimated in thoſe words, *take away all Iniquity*, here is added a particular deteſtation of their *ſpecial ſins*, with a *Covenant* to forſake them; leſt waxing wanton with pardon and grace, they ſhould relapſe into them again. The ſum is to confeſs the vanity of *carnal confidence*, betaking it ſelf to the aid of *men*, to the ſtrength of *horſes*, to the ſuperſtition of *Idols* for ſafety and deliverance. All which they are now at laſt by their *experience*, and by their *Repentance* taught to abandon, as things which indeed cannot, and therefore they are reſolved ſhall not ſave them.

By the *Aſſyrian* is here intimated *all humane ſuccour* procured by ſinful correſpondence, by a *Synecdoche* of the part for the whole. But he is particularly mentioned, 1. Becauſe he was the *chiefe Monarch* of the world, to ſhew, that the greateſt worldly ſuccours are vain, when they are relied upon without, or againſt God. 2. Becauſe the Scripture takes notice often of it as their *particular ſin*, the ſending unto, relying upon; and paying tribute unto him for aid and aſſiſtance. *Hoſ.* 5.13. 7,11,12, 2 *Reg.* 15.19,20. 3. Becauſe inſtead of *helping*; he did greatly *afflict* them. Their flying to him was like a birds flying into a ſnare, or a fiſhes avoiding the pole wherewith the water is troubled, by ſwimming into the net. 2 *Reg.* 15.29. *Hoſ.* 13.4.

By *Horſes* we are to underſtand the military preparations

parations and provisions which they made for themselves, both at home, and from Ægypt, 2 *Chro.* 1. 16. *Isa.* 31. 1.

By the *work of their hands* are meant their *Idols* which were beholding to their hands for any shape or beauty that was in them. The same hands which formed them, were afterwards lifted up in worship unto them, *Isa.* 44. 10. 17. 46. 6, 7, 8. *Ier.* 10. 3. 15. 6. 20. *Act.* 19. 26. Time was when we said *these are our Gods which brought us up out of Egypt*, Exod. 32. 4. 1 Kings 12. 28. but now we will *not say so any more*; for how can a man be the maker of his Maker?

For in thee the fatherlesse findeth mercy.] This is the ground of their *petition* for pardon and grace, and of their *promise* of *praises* and *Amendment*, Gods mercy in hearing the prayers, and in enabling the performances of his people. It is a *Metaphor* drawn from *orphanes* in their minoritie, who are 1 *Destitute* of wisdome and abilities to helpe themselves. 2 *Exposed* to violence and injuries. 3 *Committed* for that reason to the care of Tutors and Guardians to governe and protect them: The Church here acknowledgeth her self an *out-cast*, destitute of all wisdome and strength within, of all succour and support from without, and therefore betaketh her selfe solely unto Gods *tuition*, whose mercy can and useth to helpe when all other helpe fails.

Orphana trophi sunt qui parentibus atq; substantiis destitutos minores sustentant & educant velut affli-ctione paterna. Cod. de Episc. & Cleric. l. 1, Tit. 3. leg. 32. & 35.

This is the last Link of that golden Chain of Repentance made up of these gradations. An humble Address unto God. 2 A penitent confession of sin. 3 An earnest petition against it. 4 An implo-

ring of grace and favour. 5 Thanksgiving for so great benefits. 6 A Covenant of new obedience, and lastly, a confidence and quiet repose in God.

Sect. 3.

Let us now consider what usefull observations the words thus opened will afford unto us. And one main point may be collected from the generall scope of the place. We see after they have *petitioned* for *pardon* and *grace*, they then *restipulate* and undertake to performe duties of *thankfulnesse* and *obedience*.

True penitents in their conversion from sin, and humiliation for it, do not onely *pray* unto God for mercy, but doe further *Covenant* to expresse the fruits of those mercies in a thankfull and obedient conversation. When first we are admitted into the familie and household of God, we enter into a *Covenant*. Therefore *Circumcision*, whereby the children of the Jews were first *sealed* and *separated* for God, is caled *his covenant*, *Gen.* 17.13. because therein God did *covenant* to own them, and they did in the *figure covenant* to mortifie lust, and to serve him, without which they were in his sight but *uncircumcised* still. [a] I will punish saith the Lord *all those that are circumcised in uncircumcision* (so the originall runs; *Ier.* 9. 25.) and the nations there mentioned with *Iudah*, who are said to be *uncircumcised*, did yet * use *circumcision* as the learned have observed, but being out of *covenant* with God it is accounted to them as uncircumcision, and so was that of the Jews too when they did break *Covenant* with God *Rom.* 2.28.29. *Act.* 7.51. And as the *Gentiles* being *converted* are called *Iews*, and said to *be born in Sion*

Gal.

[a] *Visitabo super omnes populos circumcisos.* Vetus Child. ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους ἀποφοὶ σὰς αὐτῶν. Septuag.

* Herodot. l. 2. Arapanius apud Euseb. de præparat. Evang l. 9. c. 27. Orig. in Rom. l. 2. cap. 2. Cyprian de ratione Circumcis. Clem. Alex. Strom. l. 1 Pierii Hieroglyph. l. 6. Perer. in Gen. 17. Vall. Valles de Sacra Philosophia.

Gal. 6. 16. 1 *Cor.* 12. 2. *Psal.* 87. 4, 5: So the *Iews* living impenitently are called* *Gentiles*, Canaanites, Amorites, Hittites, Ethiopians, Sodomites. *Ezek.* 16. 3. *Hos.* 12. 7. *Amos.* 9. 7. *Isa.* 1. 10. In like manner *Baptisme* among Christians is called by the Apostle συνειδήσεως ἀγαθῆς ἐπερώτημα, which the Learned interpret the *Answer* or *Covenant* of keeping a good conscience towards God. 1 *Pet.* 3. 21. the word signifieth a *Question* or *Interrogation*, which some would have to be the consciences making interpellation for it self to God; others to be as much as δοκιμασία, the examining of a mans self, like that before the Lords Supper, 1 *Corinth.* 11. 28. I rather take it as an *Allusion* to the manner of *Iohns Baptisme*, wherein the people first *confessed*, and consequently renounced sinne, and being taken into Christs service, or into that Kingdome of God which was at hand, did inquire after the work which they were to doe. And we finde the same word in *Luke*, 3. 10. which the Apostle *Peter* useth, ἐπηρώτων αὐτὸν, *The people asked him saying, what shal we do?* whereby is intimated, an engaging of themselves by a solemne promise and undertaking, to the practise of that *Repentance* unto which *Iohn* baptized them.* Whence arose that grave forme of the Ancient Churches, wherein *Questions* were proposed to the *person baptized* touching his *faith*, and

*Cameron. de Eccles. p. 34. *Nec hoc novum Scripturis figurate uti translatione nominum, ex comparatione criminum, &c.* Tert. cont. Judæos c. 8. & cont. Marcion. l 3. c. 8. *Deodati. Heinsius.*

* Aug. lib. de fide & operibus c. 9. Tert. ad martyres, c 2. & 3. & de coron. Milit. c. 3. & 13. de Habitu. mulieb c. 2. de spectacul c. 24. & lib. de Idolatria, Apol. c 38. Interrogatio legitima & Ecclesiastica. Firmilian. apud Cyprian. ep. 75. & ib. ep. 70 & 76. Salvian. l. 6. cod. de Episcop. Audient. l 34 Sect. 1 Vid. Daneum in Aug. Enchirid. cap. 42. Brisson. L. Dominic. de spectac Joseph. vicecomit. de Antiquit. Baptis. l. 2. Gatak. of Lots, p. 319 Espen. in Tit. digres. 9. Verbis obligatio contrahitur ex interrogatione & responsu. ff. de obligationibus & Action. L. 1. Sect. 7. & de verborum obligat. L. 5 Sect. 1.

Repentanse, *Renouncing the world*, *the fleſh*, *and the devill*, with a ſolemne Anſwer and *ſtipulation* obliging thereunto. Which cuſtome ſeems to have been derived from the practice uſed in the Apoſtles time, wherein *profeſsion* of *faith*, unfained, and ſincere *Repentance* was made before *Baptiſme*. Act. 2. 38. 8. 37. 16. 3. 19. 4. This is the firſt dedicating of our ſelves, and entring into a *covenant* with God, which we may call in the Prophets expreſſion, the *ſubſcribing*, or giving a mans name to God. *Iſa.* 44. 5.

Now the *Covenant* between us and God being *perpetuall*, a * *Covenant of ſalt*, *Ier.* 32. 40 2 *Chron.* 13. 5. As we are to *begin* it in our Baptiſme, ſo we are to *continue* it to our lives end, and upon all fit occaſions to repeat, and renew it for our further quickning and remembrancing unto duties. So did *David Pſal.* 119. 106. ſo *Iacob Gen*, 28. 20, 21, 22. ſo *Aſa* and the people in his time, 2 *Chron.* 15. 12. 15. ſo *Hezekiah*, 2 *Chron.* 29. 10. 30. 5. 23. ſo *Ioſiah*, 2 *Chron.* 34. 31. 32. ſo *Ezra*, and *Nehemiah*, *Ezra.* 10. 3. *Nehem.* 9. 38.

* De pacto Salis, vid. Paul. Fagi. in Levit. 2. & Pererium in Gen. 19. 16. 17. 26. Struck. Antiqu. Conviv. l. 1. c. 30. Sal duraturæ amicitiæ ſymbolum Pierius lib. 31.

Sect. 4.

The Reaſons enforcing this duty may be drawn from ſeverall conſiderations. 1. From *God in Chriſt*, where two ſtrong obligations occur, namely, the conſiderations of *his dealing* with us, and of *our Relation* unto him. For the former, He is pleaſed not onely to enter into *Covenant* with us, but to *binde himſelfe* to the performance of what he promiſeth. Though what ever he beſtow upon us in all matter of meere, and moſt *free grace*, wherein he is *no debtor* to us at all, yet he is pleaſed to *binde* himſelfe

unto

unto Acts of Grace. Men love to have all their works of favor free and to reserve to themselves a power of alteration or revocation, as themselves shall please. But God is pleased that his *gifts* should take upon them in some sence the [a] condition of *Debts*, and although he can owe nothing to the creature (*Rom.* 11. 35 *Iob* 22. 3. 35. 7. 8.) yet he is contented to be a *debtor to his own promise*, and having at first in *mercie* made it, his *truth* is after engaged to the performance of it. *Mic.* 7. 20.

Again, *His word is established* in heaven, with him there is *no variableness*, nor shadow of change, his *promises* are not yea and nay, but *in Christ Amen.* 2 *Cor.* 1. 20. if he speak a thing *it shall not fail. Iosh.* 21: 45. He spake and the world was made, His *word* alone is a *foundation* and bottom to the *Being* of all his Creatures: And yet, not withstanding the immutable certaintie of his promises, when they are first uttered, for our sakes he is pleased *to binde himself* by further ties. *Free mercy* secured by a *Covenant*, and a [b] *firm covenant* secured by an *Oath. Deut.* 7. 12. *Luke* 1. 72, 73. *Heb.* 6. 17, 18. that we, who like *Gedeon*, are apt to call for *signe upon signe*, and to stagger and be disheartened, if we have not *double* securitie from God, we whose doubting cals for *promise upon promise*, as our Ignorance doth for

[a] Dignaris eis quibus omnia debita dimittis, etiam promissionibus tuis debitor fieri. Aug. Conf. l. 5. c. 9. Non ei aliquid dedimus, & tenemus debitorem. Unde debitorem? quia promisisti, nos dicimus Deo Domine redde quod accepisti, sed redde quod promisisti, Aug. in Psal. 32. Cum promissum Dei redditur justitia Dei dicitur Justitia enim Dei est quia redditum est quod promissum est, Ambros. in Rom. 3 Justum est ut reddat quod debet. Debet autem quod pollicitus est. Ei

hæc est justitia de qua præsumit Apostolus promissio Dei, Bern. de grat. & lib. Arbit. Licet Deus debitum alicui det, non tamen est ipse debitor, quia ipse ad alia non ordinatur sed potius alia ad ipsum, & ideo justitia quandoq; dicitur in Deo Condescentia suæ bonitatis, Aquin. part. 1. qu. 21. art. 1. Nulla alia in Deo justitia nisi ad se quasi ad alterum, ut sibi ipsi debitum reddat secundum condescentiam bonitatis, & rectitudinem voluntatis suæ, Scotus 4. dist. 46. q. 1. [b] Quid est Dei vel veraciq; Juratio nisi promissi confirmatio, & infidelium quædam increpatio? Aug. de Civ. Dei, lib. 16. cap 32.

precept upon precept, may by *two immutable things*, wherein it is *impoſsible for God to lie*, *have ſtrong conſolation*. Now if God, whoſe *gifts* are *free*, binde himſelfe to beſtow them by his *promiſe*: If God, whoſe *promiſes* are *ſure*, binde himſelfe to perform them by his *oath*: How much more are we bound to tye our ſelves by covenant unto God, to doe thoſe things which are our *dutie* to do, unto the doing whereof we have ſuch *infirme principles* as are a mutable will, and an unſtedfaſt heart.

For the latter, our *relation unto* him, we are *His*, not onely by a *propertie* founded in his ſoveraigne power and *dominion* over us, as our Maker, Lord, and Saviour. *Pſal.* 100. 3. 1 *Cor.* 6. 19. 20. but by a propertie growing out of our *own voluntary conſent*, whereby we ſurrender, and *yeeld*, and give up our ſelves unto God. *Rom.* 6. 19. 2 *Cor.* 8. 5. we are not onely *his people*, but his *willing people*, by the intervention of our own *conſent*. *Pſal.* 110. 3. We *give him our hand* (as the expreſſion is, 2 *Chron.* 30. 8.) which is an alluſion to the manner of Covenants or engagements. *Prov.* 6. 1. 17, 18. *Ezek.* 17. 18. We offer up our ſelves as a *free oblation*, *Rom.* 15, 16. and are thereupon called a *kind of firſt fruits*. *Jam.* 1. 18. We are *His*, as the *wife* is her *Husbands*, *Hoſ.* 2. 19. *Ezek.* 16. 8. Now ſuch an intereſt as this ever preſuppoſeth a *contract*. As in ancient forms of ſtipulation there was *Asking* and *Anſwering*. *Spondes? Spondeo. Promittis? Promitto. Dabis? Dabo.* As in contract of *Mariage* the mutuall conſent is asked and given, *Gen.* 24. 58. ſo it is here between God and the ſoul, the *covenant* is *mutuall*, *Gen.* 17. 2. He promiſeth

Emittere manum eſt cautionem ſive chirographum dare. ff. de probat. & præſumpt. L. 15. *Junge ergo manus, & concipe fœdus.* Statius. *Heus ubi pacta fides, commiſſaque dextera dextræ.* Ovid. Juſtinian. Inſtitut. de verborum obligat. Sect. 1. L. 3 ff de obligat. & Action. Sect. 2

promiſeth mercie, to be our exceeding *great reward*, and we promiſe obedience, to be his *willing people*, and uſually according as is the proportion of *ſtrength* in our *faith* to beleeve *Gods promiſes of mercy* to us, ſuch is alſo the proportion of *care* in our *obedience* to performe *our promiſes of duty* unto him.

II. From *our ſelves*. And here Covenants are needfull in two reſpects. 1. In regard of the falſenes, and *deceitfulnes* of our corrupt hearts in all ſpirituall duties. The more cunning a *Sophiſter* is to evade an argument; the more cloſe and preſſing we frame it. The more vigilant a *priſoner* to make an eſcape, the ſtronger guard we keep upon him. Our hearts are exceeding apt to be falſe with God. One while they *melt* into promiſes and Reſolutions of obedience, as *Pharaoh*, and Iſrael did, *Pſal.* 78 34.37. and preſently forget, and *harden* again. *Lots* wife *goes out* of Sodome for *fear* of the judgements, but quickly *looks back* again, out of *love* to the place, or ſome other curioſity and diſtemper of mind. *Saul relents* towards *David*, and quickly after *perſecutes* him again. 1 *Sam* 24. 17. 19. This is the true picture of mans Heart, under a ſtrong *convi&tion*, or in a pang of *devotion*, or in time either of ſickneſſe, or ſome preſſing *affliction*, on the *Rack* in the *furnace*, under the *rod*, nothing then but *vows* of better obedience; all which do oftentimes dry ſuddenly away like a *morning dew*, and wither away like *Ionahs gourd*. Therefore both to acknowledge, and prevent this miſerable perfideouſneſſe of ſuch Revolting Hearts; it is very needfull to binde them unto God with renewed *Covenants*, and ſince they are

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Inverſâ occaſione ebullire ſaniem quæ latebat in ulcere, & exciſam non extirpatam arborem in ſylvam pullulare videas denſiorem. Bern. Serm. 2. in Aſſum. Mariæ.

are ſo apt with *Ionah* to *runne away* and *ſtart aſide*, to neglect Nineveh and to flee to Tarſhiſh, neceſſary it is to find them out and to bring them home, and as *David* did, *Pſal.* 57.7. to fix and faſten them to their buſineſſe, that they may not runne away any more.

2. In regard of the naturall *ſluggiſhneſſe* which is in us unto dutie. We are apt to faint and be weary when we meet with any unexpected difficulties in Gods ſervice, to eſteem the *wilderneſſe* as bad as *Egypt*, to ſit downe as *Hagar* did, and cry, to think that half way to heaven is farre enough, and *Almoſt* a Chriſtian, progreſſe enough, that *baking on one ſide* will make the cake good enough; that God will accept of *bankrupt-payment*, a noble in the pound, part of our hearts and duties for all. We muſt ſometimes venture to leap the hedge, for there is a *Lion in the way*. Now to correct this *Torpor*, this *Acedia*, and ὀλιγοψυχία, as the Apoſtle calls it. 1 *Theſ.* 5. 14. this puſilanimity, and faint-heartedneſs in Gods ſervice, we muſt bind them on our ſelves with renewed *Covenants*, and put to the more ſtrength becauſe of the bluntneſſe of the Iron. *Eccleſ.* 10.10. A *Covenant* doth as it were twiſt the cords of the Law, and double the precept upon the ſoul. When it is only a *precept*, then God alone commands it, but when I have made it a *promiſe*, then I command it and bind it upon my ſelf. The more *feeble our hands* and *knees* are, the more care we ſhould have to bind and ſtrengthen them, that we may lift them up ſpeedily, and keep them ſtraight. *Hebr.* 12. 12, 13. and the way hereunto is to come

Maſora ſepes legi: Decimæ divitiis: vota ſanctimoniæ; ſilentium ſapientiæ, Pirke Aboth.

to

to *Davids* reſolution, *I have purpoſed that my mouth ſhall not tranſgreſſe.* Pſal. 17.3. Emptie *velleities*, wiſhings, and wouldings will not keep weak faculties together. Broken bones muſt have ſtrong bands to cloſe them faſt again. A crazie piece of building muſt be cramped with Iron barres to keep it from tottering. So if we would indeed cleave to the Lord, we muſt bring *purpoſes of Heart*, and ſtrong reſolutions to enable us thereunto. *Act.* 11. 23. *Cleaving* will call for *ſwearing*. *Deut.* 10. 20. As it ſhould be our prayer, ſo alſo our purpoſe, to have hearts *united to fear Gods Name.* Pſal. 86. 11. whence the phraſes of preparing, *fixing*, confirming, eſtabliſhing, *rooting*, grounding, and other like, ſo frequently occuring in the Scripture. 2 *Chron.* 30. 19. 1 *Chron.* 29. 18. *Eph.* 3. 17. *Heb.* 13. 9. *Jam.* 5. 8

III. From our Brethren, that by an holy Aſſociation and ſpirituall *confederacy* in heavenly reſolutions, every mans example may quicken his brother, and ſo duties be performed with more vigour and fervenci, and return with the greater bleſſings If fire be in an *whole pile* of wood, every ſtick will burn the brighter, the greeneſt wood that is will take fire in ſo generall a flame. Men uſually have more courage in the body of an Army; where concurrent ſhoutings and encouragements do as it were infuſe mutuall ſpirits in to one another, then when they are *alone* by themſelves. *David* reioyced in but recounting the *companies* and *armies* of God people when they went up to Jeruſalem in their ſolemn feaſts. *Pſal.* 84.7. And therefore moſt *Covenants* in Scripture were *generall*, and *publick*, Sect. 6.

solemnly entred into by a great body of people, as that of *Asa*, *Josiah*, and *Nehemiah*, the forwardnesse of every man whetting the face of his neighbour. *Prov.* 27. 17.

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IV. From the multitudes, strength, vigilancie, malice, assiduous attempts of our spirituall *enemies*, which call upon us for the stronger and more *united* Resolutions. For common adversaries usually gain more by our faintnes, and *divisions*, then by their *own strength*[a]. Therefore Souldiers use to take an *oath of fidelitie* towards their Country, and service. And [b] *Hannibals* Father made him take a solemn *oath* to maintaine perpetuall Hostility with Rome. Such an [c] Oath have all Christs Souldiers taken, and do at the Lords Supper, and in solemne humiliations, virtually renew the same, never to hold intelligence or correspondence with any of his enemies.

The first thing in a Christian mans Armor mentioned by the Apostle; *Ephes* 6 14. is the [d] *Girdle*, that which binds on all the other Armor (for so we read of *girding on Armor*, *Judg.* 18. 11. 1 *King* 20. 11.) and that there, is *Truth*. Which we may understand either *doctrinally*, for stedfastnesse and stability of judgment in the doctrine of Christ

a Μήτε συλλέξειν τὰ σημεῖα μήτε ἀναφρᾶξαι ξυμμένειν ἐναντίον τῷ σιμῷ. Dyonys. Halicarnass. l. 10. πλέον τὸ ἀσθενὲς ὑπὸ τῶν ἀρχόντων ἢ ὑπὸ δυναμέων. Polyb. l. 6. Vid. Veget. de re Milit. lib. 2. Tertul. de Corona mil. c. 11. L. 2. ff de his qui notantur infamia. Sect. Miles & notas Gothofridi in L. 2. ff. de Veteranis Lipsii not ad li. 15. Annal. Tacit. præmia nunc alia atque alia emolumenta nominemus Sacramentorum, Iuvenal. Satyr. 16. Lips. de Milit. Rom. lib. 1. Dial 6. b Liv. lib 35. Appian. in Iberico & Lybico. Polyb. li. 3. Tertul. Apolog c. 8. Florus lib. 4. c Vid. Tertul. de Coron. Milit. ca. 11. d Cingere est militare, apud Plaut. omnes qui militant cincti sunt Servius in li 8 Eneid unde Cingulum marti sacrum teste Homero Iliad 2. Et stare discinctam erat pœnæ militaris, genus. Sueton in Aug. vid L. 25. 38. & 43. ff de Testimento militis Suidæ. Ζώννυσθαι est κραταιοῦσθαι & Ζώνη δύναμις, unde dicitur Deus Balteum regum dissolvere Iob 12. 18. Vid. Struck. Antiq. conviv. li. 2. c. 19 & Pined in Iob 12. 18. Tolet. Annot 62. in Luc. 12

which

which we profeſs, not being *carried about* with every wind of doctrine, but *holding faſt* the form of ſound words, *knowing whom we beleeve*, and *having certainty* of the things wherein we have been inſtructed, (*Epheſ.* 4. 14. 2 *Tim.* 1. 12. 13. *Luk.* 1. 4) or elſe *Morally* and practically, for ſtedfaſtneſs of Heart in the faithfull diſcharge of thoſe promiſes which we have made unto God (for ſo *faithfulnes* is compared to a *Girdle*, *Iſa.* 11. 5.) whereby we are preſerved from ſhrinking and tergiverſation, in times of triall, and in our ſpirituall warfare. And this faithfulneſs the more it is in *ſolemne Covenants* renewed, the ſtronger it muſt needs be, and the better able to bind all our other Arms upon us. *Chriſts enemies* will enter into *Covenants*, and combinations againſt him, and his Church, *Pſal.* 1, 2: 64. 5. 6. 83. 5, 8. *Act.* 23. 12. *Jer.* 11. 9. And our [a] *own luſts* within us, will many times draw from us *oaths* and obligations to the fulfilling of them, and make them *Vincula Iniquitatis*, contrary to the nature of an oath. 1 *King*, 19. 2. *Mar.* 6. 23. How much more careful ſhould we be to bind our ſelves unto God, that our reſolutions may be the ſtronger, and more united againſt ſo many and confederate Enemies?

[a] Καὶ τὰς γεωργούσας αὐτῶν καὶ δυναπωτάτας ἐς ἀθεμίτων ὁρκωμοσιῶν ἀναγκὰν προσύλαξε παῖδα γὰρ τίνα καταδύσας, καὶ ἐπὶ τῷ σπλάγχνων αὐτῷ τὰ ὅρκια ποιήσας, ἀπιστα ἐσπλαγχνεύσειν αὐτὰ καὶ θεῷ, Dion de Catalinia, li. 37. *Ita ſe ad Romanæ ſedis obedientiam obligant Archiepiſcopi, cum pallium accipiunt.* Decret. Greg. de election. cap. ſignifica. & ad Conſilii Tridentini doctrinam Jeſuitæ in voto profeſſionis. Hoſpin. Hiſt. Ieſuit fol: 57. & Hubaldus quidam apud Auguſtinum iuravit ſe nec matri nec fratribus neceſſaria ſubminiſtraturum. C. 22 quæſt. 4. cap. Inter cætera. vid Euſeb Hiſt. Eccleſ. l, 6. c. 8

This point ſerveth, 1. for a juſt reproof of thoſe who are ſo farr from entring into Covenant with *God*, that indeed they make Covenants with *Satan* *Seſſ.* 8.

his greateſt enemy, and do in their converſations as it were abuſe thoſe *promiſes*, and blot out that *ſubſcription*, and tear off that *ſeal* of ſolemne profeſſion which they had ſo often ſet unto the *Covenant* of obedience. Such as thoſe in the Prophets time who were *at an agreement with hell and the grave. Iſa.* 28. 15, Men are apt to think that none but *witches* are in *covenant with the devill*, becauſe ſuch are in the Scripture ſaid to *conſult with familiar ſpirits*. Deut. 18. 11. But as *Samuel* ſaid to *Saul*, *Rebellion is as witchcraft*. 1 *Sam*, 15. 23. Every ſtubborn and preſumptuous ſinner hath ſo much of *witchcraft* in him, as to hold a kind of *ſpiritual compact* with the devill. We read of the *Serpent and his ſeed*, *Gen.* 3. 15. of the *Dragon and his ſouldiers*, *Rev* 12. 7. of ſome ſinners *being of* * *the devill*, animated by his principles, and actuated by his will and commands, 1 *Joh.* 3. 8. 2 *Tim.* 2. 26. *Satan* tempting, and *ſinners* embracing and admitting the temptation upon the inducements ſuggeſted, hath in it the reſemblance of a *covenant* or compact. There are *mutuall* agreements and *promiſes* as between Maſter and Servant, one requiring *work* to be done, and the other expecting *wages* to be payed for the doing of it. As in *buying* and ſelling one bargains to have a *commodity*; & the other to have a *price* valuable for it. Thus we read in ſome places of the *ſervice* of ſin, *Joh.* 8. 34. *Rom.* 6. 16. 2 *Pet.* 2. 19. and in others of the *wages* belonging unto that *ſervice*. *Heb.* 11. 25. 2 *Pet.* 2. 15. *Jud. v.* 11. and elſewhere of the *Covenant*, bargain and ſale for the mutuall ſecuring of the *ſervice*, and of the *wages*. 1 *Reg.* 21. 25. Wicked men

* *Alterius eſſe non poſſunt niſi diaboli quæ Dei non ſunt.* Tert. de Idol. cap. 18. & de Habit. mulieb. c. 8 8. de cultu fœmin. cap. 5 *Nemo in caſtra hoſtium tranſit niſi projectis armis, niſi deſtitutis ſignis & Sacramentis principis ſui, niſi paſſus ſimul perire.* Tertul de ſpectac. ca. 24

men *ſell themſelves*, chaffer and grant away their time, and ſtrength, and wit, and abilities, to be at the will and diſpoſall of *Satan*, for ſuch *profits*, *pleaſures*, *honors*, advantages, as are laid in their way to allure them, and thus do as it were *with cords* bind themſelves unto ſin. *Prov* 5.22. *Ahab* bought *Naboths* vineyard of the Devill, & ſold himſelf for the price in that purchaſe. *Balaam* againſt the light of his own conſcience, and the many diſcoveries of Gods diſlike, never gives over his endeavours of curſing Gods people till he had drawn them into a ſnare by the Medianitiſh woman, and all to this end, that he might at laſt overtake *the wages of iniquity* which he *ran ſo greedily after*. *Numb.* 22. 15. 21. *Numb.* 23. 1. 14. 29. *Numb.* 31,16 *Mic* 6.5. *Rev.* 2. 14. 2 *Pet.* 2.15. *Jeſabel* binds her ſelf by an *oath* unto murther. 1 *Kin.* 19.2. *Judas* makes a *bargain* for his Maſters blood, and at once ſels a *ſoul*, and a *Saviour*, for ſo baſe a price as thirtie pieces of ſilver. *Matth.* 26.15. Prophane *Eſau*, makes *merchandize* of his birthright (whereunto belonged the inheritance, or *double portion*, the princely *power*, and the office of *prieſthood*, the bleſſing, the excellencie, and the government. *Gen.* 49.4. 2 *Chron.* 29. 3.) all which he parts with for one morſel of meat. *Heb.* 12.16. being there in a *type* of all thoſe profane wretches, who deride the wayes of godlineſs, and promiſes of ſalvation, drowning themſelves in ſenſuall delights, and eſteeming Heaven and Hell, ſalvation and perdition but as the vain notions of melancholie men; having no other God but their belly, or their gain. *Phil.* 3. 19. 1 *Tim.* 6. 5.

Mane piger ſtentis ſurge, inquiet avaritia ejà ſurge, negas inſtat ſurge inquiet; non queo, ſurge. Perſ. Satyr. 5.

Vt Lyſimachus ſe ob frigida potum hoſtibus dedit. Plutar. lib. de tuendâ ſanitate.

So much monſtrous wickedneſs is there in the hearts of men, that they adde ſpurs and whips unto an *horſe* which of himſelf *ruſheth into the battell*: when the *tide* of their own luſts, the ſtreame and current of their own head-ſtrong and impetuous affections do carry them two ſwiftly before, they yet hoiſe up *ſail*, and as it were ſpread open their hearts to the *winds* of temptation, precipitating and urging on their *naturall* luſts by *voluntarie* engagements; tying themſelves yet faſter to miſerie then *Adam* by his fall had tyed them, and making themſelves not by *nature* onely, but by *compact* the *children of wrath*. One makes beforehand a bargain for drunkenneſs, another contrives a meeting for uncleanneſs, a third enters into a combination for robbery and cozenage; a fourth makes an oath of revenge and malice, like *Ananias* and *Saphira*, they *agree together* to tempt the Spirit of the Lord. *Act.* 5.9. Like *Sampſons* Foxes, joyn together with firebrands to ſet the ſouls of one another on fire, as if they had not *title* enough to Hell, except they *bargain'd* for it anew, and bound themſelves as it were by ſolemne obligations not to part with it again.

O that every preſumptuous ſinner who thus *ſels himſelf* to do wickedly, would ſeriouſly conſider thoſe ſad encumbrances that go along with this his purchaſe. Thoſe who would have eſtates to continue in ſuch or ſuch a ſucceſſion as themſelves had preintended, have ſometimes charged curſes and execrations upon thoſe who ſhould alienate, or go about to alter the property and condition of them. Theſe many times are cauſleſſe curſes, and do not

come : But if any man will needs make *bargains* with *Satan*, and be *buying* of the pleaſures of ſin, he muſt know that there goes a *curſ* from heave nalong wi h ſuch a purchaſe, which will make it at the laſt but a γλυκυπικρον, a ſweet Bitter, like *Johns Roll* which was ſweet in the mouth, but bitter in the belly ; like *Claudius* his muſhrome *pleaſant*, but [a] *poiſon*, that will blaſt all the pleaſures of ſin, and turn all the wages of iniqui ty in [b] *Aurum tholoſanum*, into ſuch gold as ever brought deſtruction to the owners of it. It is ſaid of *Cn: Seius*, that he had a *goodly horſe* which had al the perfections that could be named for ſtature, feature, colour, ſtrength limmes, comelineſs b lenging to a horſe; but withall this miſerie ever went along with him, that whoſoever became owner of him was ſure to die an *unhappy death*. This is the miſery that alwaies accompanies the bargain of ſin, How pleaſant, how profitable, how advantageous ſoever it may ſeem to be unto fleſh and blood, it hath alwaies calamity in the end, it ever expires in a miſerable death. *Honey* is very ſweet, but it turns into the bitterest *choler*. The valley of Sodom was one of the moſt delightfull places in the world, but is now become a dead and a ſtanding lake. Let the life of a wicked man run on never ſo fluently, it hath a *mare mortuum* at the dead end of it. O then, when thou art making a *Covenant* with ſin, ſay to thy ſoul as *Boaz* ſaid to his kinſman, *Ruth* 4. 4, 5. *At what time thou buyeſt it, thou muſt have Ruth the Moabiteſs with it.* If thou wilt have the pleaſures, the rewards, the *wages of iniquitie*, thou muſt alſo have the *curſe* and damnation that is entail'd

a *Nemo venenum temperat felle & elleboro, ſed conditis ſulmentis, & bene ſaporatis, & plurimum dulcibus id mali injacit*, Tertul. de ſpecta. c. 27 *Infuſum delectabili cibo holetorum venenum*. Tacit. Annal. li. 12

b Vid. A Gell. lib. 2. ca. 9. *Omnia illic ſeu fortia, ſeu honeſta, ſeu ſonora, ſeu cancra, ſeu ſubtilia proinde habe ac ſi ſtillicida inviſis deſlibacunculo venenata, nec tanti gulam facias voluptatis quanti periculum*. Tertul. Ibid.

entaild upon it; and let thy ſoul anſwer which he there doth, *No I may not do it, I ſhall marre and ſpoil a better Inheritance.*

Sect. 9.

II. This may ſerve for an *Inſtruction* unto us touching the duties of ſolemne Humiliation and Repencance which is the ſcope of the Prophets direction in this place. We muſt not think we have not done enough when we have made generall Acknowledgements and confeſſions of ſin, and begg'd *pardon* and *grace* from God; but we muſt withall further *binde* our ſelves faſt unto God by engagements of new obedience, as holy men in the Scripture have done in their more ſolemne addreſſes unto God. *Nehem* 9. 38. *Pſal.* 51. 12, 13, 14, 15. for without amendment of life prayers are but howlings and abominations. *Hoſe.* 7. 14. *Prov.* 28. 9.

Tertul. de orat cap. 10. *Quantum a preceptis tantum ab auribus Dei longe ſumus.* No obedience, no audience. A beaſt will roar when he is beaten; but men when God puniſheth ſhould not only *cry*; but *covenant*.

Unto the performance whereof that we may the better apply our ſelves, let us a little conſider the nature of a *Religious Covenant*. A *Covenant* is a *mutuall ſtipulation*, or a giving and receiving of faith between two parties, whereby they do unanimouſly *agree in one inviolable ſentence* or reſolution. Such a covenont there is between God and true beleevers, *He* giving himſelf as a *Reward* unto them, and *they* giving themſelves as *ſervants* unto him. *He willing* and requiring the *ſervice*, and *they willing* and conſenting to *the Reward*; He promiſing to be *their God*, and they to be *His people*. *Heb.* 8. 10. A notable

Duorum pluriumve in idem placitum conſenſus Vlpian. L. 1. ff. de pactis unde mutua ex fide data & accepta oritur obligatio.

Voluntatis eſt ſuſcipere neceſſitatis conſummare. Paul. Leg 17 ff. Commodati.

expreſſion

expreſſion of with joynt and mutuall ſtipulation we have, *Deut.* 26. 17, 18. *Thou haſt avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his ſtatutes and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his Commandments. And to make thee high above all Nations which hee hath made, in praiſe, and in name, and in honour; and that thou mayeſt be an holy people unto the Lord thy God, as hee hath ſpoken.* Where wee have both the mutuall expreſſions of *intimate relation* one to another, and the mutuall engagements unto univerſall *obedience* on the one ſide, and unto high and precious *benefits* on the other, growing out of that *Relation.* For becauſe *God is mine*, I am bound to *ſerve* him: and becauſe *I am his*, He hath bound himſelf to *provide* for me. We are not now to conſider that part of the Covenant which ſtandeth in Gods promiſe to be *our God*; which in generall importeth thus much, Gods *giving himſelf in Chriſt* unto us, and together with Chriſt, *All other good things. Benefits relative*, in juſtification from ſin, and Adoption unto ſons. Benefits *Habituall*, A *new nature* by Regeneration, A *new heart* and life by ſanctification, A *quiet conſcience* by peace and comfort. *Benefits Temporall*, in the promiſes of this life. *Benefits eternall*, in the glory of the next. Thus is Chriſt made of God unto us, *wiſdom*, in our vocation, converting us unto faith in him; *Righteouſnes* in our juſtification, reconciling us unto his Father; *Sanctification* in our conformity unto him

in grace, and *Redemption from* all *evils* or Enemies which might hate us here, and *unto* All *Glory* which may fill and everlaſtingly ſatisfie us hereafter: 1 *Cor.* 1. 30. But wee are now to conſider of the other part of the *Covenant* which concerneth *our engagement* unto God, wherein we promiſe both our *ſelves*, and *our abilities* unto him, to be His *people*, and to do him *ſervice*.

Sect 10.

The *materiall cauſe* of this *Covenant* is whatſoever may be promiſed unto God, and that is firſt our *perſons*, Secondly our *ſervice*. Our perſons. *We are thine.* Iſa. 63. 19. Giving our own ſelves to the Lord. 2 *Cor.* 8, 5, [a] not eſteeming our ſelves *our own*: but his that *bought us.* 1 *Cor.* 6. 19. and being willing that he which bought us, ſhould have the *property* in us, and the *poſſeſſion* of us, and the *dominion* over us, and the *liberty* to do what he pleaſeth with us. Being contented to be *loſt* to our ſelves, that wee may bee *found* in him. *Phil.* 3. 9. If ſin or Satan call for our tongue, or heart, or hand, or eye, to anſwer, theſe are *not mine own* Chriſt hath *bought* them, the Lord hath *ſet them apart* for himſelfe. *Pſal.* 4 3. They are *veſſels for the Maſters uſe*, 2 *Tim.* 2. 21. I am but the *ſteward* of my ſelf, and may not diſpoſe of my *Maſters goods* without, much leſs againſt his own will and commands.

[a] Servi pro nullis habentur. L. 1. ff. de Jure deliberandi & L. 32 de Regulis juris. Sunt Res Domini. & quicquid acquirunt Domino acquirunt. Inſtit. lib. 1 Tit. 8 &. Leg. 1 de his qui ſui aut alieni Juris ſunt ff Lib. 1 & lib 41. c. 10 Sect 1. Nihil ſuum habere poſſunt inſtit. li. 2. T. 9. no. 1 debent ſaluti dominorum ſuam anteponere. L. 1. Sect. 28. ff. de Senatuſconſulto Silaniano. *Xerxis ſervi exortâ tempeſtate in mare deſiliunt ut Domini ſui ſaluti conſulant.* Herodot lib. 8 *Socrati cum multa multi pro ſuis facultatibus offerrent. Æſchines pauper Auditor, nihil inquit dignum te quod dare tibi poſſim inveni, & hoc uno modo pauperem me eſſe ſentio. Itaque dono tibi quod unum habeo, Meipſum. Hoc munus rogo qualecunque eſt boni conſulas, cogiteſque alios cum multum tibi darent, plus ſibi reliquiſſe* Seneca de Benef. li. 1. cap. 8.

Our

Our *ſervices*, which are [b] matters of *neceſsity*, matters of *Expediencie*, and matters of *praiſe*. All which may be made the materials of a *Covenant*.

1. Mater of *Duty and neceſsitie*. As *David* by an *oath* binds himſelfe to keep Gods righteous judgements. *Pſal.* 119. 106. And the people in *Nehemiah's* time enter into a *curſe and an oath* to walk in Gods Law, and to obſerve and do all his commandments. *Nehe:* 10. 29.

2. Matter of circumſtantiall *expediency*, which in Chriſtian wiſdome may be conducent unto the main *end* of a mans life, or may fit him for any ſpeciall condition which God calleth him unto. So the Rechabites promiſed their Father *Ionadab*, and held that promiſe obligatory in the ſight of God, *not to drink wine, nor to build houſes*, &c. *Ier.* 35. 6, 7, becauſe by that voluntary hardſhip of life they ſhould bee the better fitted to beare that *captivity* which was to come upon them. Or becauſe thereby they ſhould the better expreſs the condition of *ſtrangers* amongſt Gods people, upon whoſe outward comforts they would not ſeem too much to incroach, that it might appear that they did not incorporate with them for meer ſecular but for ſpirituall benefits. It was lawfull for *Paul* to have received wages and rewards for his work in the Goſpel as well of the Churches of *Achaia*, as of *Macedonia*, and others, as he proveth, 1 *Cor.* 9. 4 14. yet hee ſeemeth upon the caſe of *expediencie*, that hee might *cut off occaſion from them that deſired occaſion*, and might the better promote the Goſpel, to bind himſelf *by an oath* (for ſo much thoſe words, *The*

[b] *Sunt quædam quæ etiam non volentes debemus, quædã etiam quæ niſi noverimus non debemus, ſed poſtquam ea Deo promiſimus neceſſario ea reddere conſtringimur.* Aug.

truth of Chriſt is in me, do import (as the Learned have obſerved) never to bee burdenſome in that kind unto thoſe Churches. 2 *Cor.* 11.7, 12. *Lawfull things*, when *inexpedient*, and *gravaminous*, may be forborn by the bond of a Covenant.

3. Matter of *thankſgiving* and praiſes unto God, in which caſe it was uſuall to make and to pay vowes. *What ſhall I render to the Lord for all his benefits towards me?* ſaith *David. I will take the cup of ſalvation* (as the uſe of the Jewes was in their feaſts and ſacrifices of thankſgiving, *Luk.* 22. 17.) *I will pay my vows unto the Lord.* Whereby it appears that godly men when they prayed for mercies, did like wiſe by *vows* and Covenants binde themſelves to return *tribute of praiſe* in ſome particular kinde or other, upon the hearing of their prayers. *Pſal.* 116. 12, 13, 14. *Pſal.* 123. 2, 3. ſo *Jacob* did, *Gen*, 28. 22. and ſo *Iepthah*, Judg. 11.30.31. and ſo *Hanna*, 1 *Sam.* 1.11,27,28. and ſo *Hezekiah*, Iſa. 38.20 and ſo *Ionah* cap. 1. 9. ſo *Zacheus* to teſtifie his thankfullneſſe unto Chriſt for his converſion, and to teſtifie his thorough mortification of covetouſneſſe, which had been his maſter-ſin, did not onely out of *Duty* make reſtitution where he had done wrong, but out of *bountie* did engage himſelf to give the half of his goods to the poor. *Luke.* 19 8.

The *formal* cauſe of a *Covenant* is the Plighting of our fidelitie, and engaging of our Truth unto God in that particular which is the matter of our Covenant. Which is done two wayes. Either by a *ſimple promiſe* and ſtipulation, as that of *Zacheus*, or in a more ſolemn way by the *Intervention of an oath*,

Ambr. Aquin. Eraſm. Calvin, Beza, Piſcator, Muſc. Eſtius, Cor. à Lapid. Tirinus.

De hujuſmodi votis vid. Gre. Tholoſan. de Repub l.13 c.5 & ſyntag. juris lib.24.c.10. Serarium in li Judic. c. 11. qu.13. Pined. in Job. 22.27. *Seld. of Tithes* cap. 3. Briſſon de formul. l.1.

oath, or curſe, or ſubſcription, as that of *Nehemiah*, and the people there.

The *efficient cauſe* is the perſon entring into the Covenant. In whom theſe things are to concurre.

1. A clear *knowledge*, and deliberate weighing of the matter promiſed, becauſe [a] *error*, deception, or ignorance, are contrary to the formall notion of that *conſent* which in every Covenant is inſeparable all, and neceſſary thereunto. *Non videtur conſentire qui errat.*

2. A [b] free and *willing concurrence*. *In omni pacto intercedit actio ſpontanea*, and ſo in every promiſe. Not but that *Authoritie* may *impoſe oaths*, and thoſe as well *promiſſory*, as *aſſertorie*. Geneſ. 24.3. 1 *Kings* 2.42. *Ezra*. 10.3. 5. as *Joſiah* made a Covenant, and cauſed the people to ſtand unto it, 2 *Chron*. 34 31,32. But that the matter of it, though impoſed, ſhould bee ſuch in the nature of the thing, as that it may be taken in *Judgement*, and *Righteouſneſs*, that ſo the perſon may not be hamper'd in any ſuch heſitancie of conſcience as will not conſiſt with a pious, ſpontaneous, and voluntarie concurrence thereunto.

3. A *power to make* the promiſe, and binde ones ſelf by it [c]. For a man may have power to make a promiſe, which is not finally obligatorie, but upon *ſuppoſition*, As a woman might for her own part vow, and by that vow was bound up as to her ſelf, but this bound was but *conditionall*, as to efficacy and influence upon the effect, to wit, if her husband hear it, and held his peace. *Num*. 30. 3. 14.

[a] L. 57. ff. de obligat. & Actionib. Nulla voluntas erranris eſt, L 20 ff de aqua & aquæ, L. 116 de Reg. juris b *Votum voluntas eſt ſpontanea* Tholoſ. Syntag. juris, l. 24 cap. 10. Sect. 1. L. 219. de verborum ſignificat, *Hoſtiæ ab animo libenti expoſtulantur*. Tert. ad Scap. c. 2.

c L. 5. de Cod. Legibus vide Tholoſ. Syntag. Juris lib. 21. c. 5.

Vide Peckium de Reg Juris Reg. 69. Sect. 4.

4. A *power*, having made the promiſe, to *perform* it; and this depends upon the nature of the thing; Which muſt be firſt *poſsible*, [a] for *Impoſsibilium nulla eſt obligatio.* No man can bind himſelf to things impoſſible[b]. And next *lawfull*, in regard either of the neceſſity, or expediencie, or ſome other alowableneſs in the thing. For *Turpe eſt jure impoſsibile*, we can do nothing but that which we can do rightfully. *Sinfull things* are in conſtruction of Law *impoſsible*, and ſo can induce no Obligation.[c] A *ſervant* can make no promiſe to the diſhonour or diſſervice of his Maſter; nor a *childe* or Pupill contrary to the will of his Parent or Guardian: nor a Chriſtian to the diſhonour or againſt the will of Chriſt whom he ſerves. In every ſuch ſinfull engagement there is intrinſecaly *dolus, error, deceptio* the heart is blinded by the deceitfulneſs of luſt, *Epheſ.* 4. 18. 22. *Hebr.* 3. 13. 2 *Pet.* 1. 9. 2 *Cor.* 11. 3. And theſe things are deſtructive to the nature of ſuch an action as muſt be deliberate and ſpontaneous. Promiſes of this kinde binde to nothing but Repentance.

a L. 185. ff. de Regulis Juris. & L. 183. & de conditionibus inſtitutionum. Leg. 6. & 20 de conditionibus & demonſtrat. L. 3. & 20 & de obligat & action. L. 1. Sect 9.

b *Quæ facta lædunt pietatem, exiſtimationem, verecundiam noſtram, & ut generaliter dixerim) contra bonos mores fiunt, nec facere nos poſſe credendum eſt* Papinan L 14, 15. ff. de condition. Inſtitut. *Facta quæ contra bonos mores fiunt nullam vim habere indubitati juris eſt*, L. 6 & 30. Cod. de pactis. *Generaliter novimus turpes ſtipulationes nullius eſſe momenti.* L 26. ff. de verbor. obligat. & de legatis & fidei commiſſi. Leg. 112. Sect. 3. 4. *Impia promiſſio eſt quæ ſcelere adimpletur. Juramentum non eſt vinculum iniquitatis.* vid. Cauſ. 22 qu. 4 *Præſtare fateor poſſe me fidem ſi ſcelere careat, interdum ſcelus eſt fides.* Senec. *Hæ demum impoſitæ operæ intelliguntur quæ ſine turpitudine præſtari poſſunt.* ff. de operis libertorum. L. 38. c *Filius familias vel ſervus ſine patris Dominive autoritate voto non obligantur.* L. 2. Sect. 1. ff. de pollicitationibus.

Sect. 12.

From theſe conſiderations we may learn what to judge of the promiſes which many men make of doing ſervice unto God.

1 Some

1. Some joyn in *Covenants* as the greateſt part of that tumultuous concourſe of people, who made an uproar againſt the Apoſtle, were gathered together, *They knew not wherefore*. Acts 19.32. do not underſtand the things they promiſe: As if a man ſhould ſet his hand and ſeale to an Obligation, and not know the contents or condition of it. Such are all ignorant Chriſtians, who have often renewed their Covenant of new obedience and faith in Chriſt, and yet know not what the faith of Chriſt is, or what is the puritie, ſpiritualneſs, and witneſſe of that Law which they have ſworne unto. As the Apoſtle ſaith of the Jews, *If they had known they would not have crucified the Lord of glory*, we may ſay of many of theſe, if they know the purity and holineſs of thoſe things which they have vowed to keep, they either would not have entred into Covenant with God at all, or would bee more conſcientious and vigilant in their obſervation of it. It is a ſigne of a man deſperately careleſſe, to run daily into debt, and never ſo much as remember or conſider what hee owes. If there were no other *obligation* to tye men unto the *knowledge* of Gods will, this alone were ſufficient, that they have undertaken to ſerve him, and therefore by their own *Covenants* are bound to know him. For ſurely many men who have promiſed repentance from dead works, if they did indeed conſider what that Repentance is, and unto what a ſtrict and narrow way of walking it doth confine them, would go nigh, if they durſt, to plead an *Error* in the Contract, and to profeſſe that

Qui per delictorum pœnitentiam inſtituerat Domino ſatisfacere, diabolo per aliam pœnitentiæ pœnitentiam ſatisfaciet, eritque tanto magis peroſus Deo quanto amulo ejus acceptus Tertul. de pœnitent. c. 5. Sect. 13.

that they had not thought their Obligation had engaged them unto ſo ſevere and rigid a ſervice, and ſo *repent of their repentance.* But in this caſe, Ignorance of what a man ought to know, cannot void the Covenant which hee is bound to make, and having made, to keep; but his Covenant doth exceedingly aggravate his ignorance.

2. Some make many faire promiſes of obedience, but it is *on the Rack*, and in the *furance*, or as Scholiers under the Rod. O if I might but recover this *ſickneſs*, or be eaſed of this *affliction*, I would then be a new man, and redeeme my miſſpent time. And yet many of theſe, like *Pharaoh* when they have any *reſpite*, finde out waies to ſhift and elude their owne promiſes, and like *Melted Metall* taken out of the furnace, returne againe unto their former hardneſs. So a good Divine obſerves of the people of this Land in the time of the great ſweate in King *Edwards* dayes (I wiſh we could find even ſo much in theſe dayes of calamitie which wee are fallen into) as long as the heat of the plague laſted, there was crying out *peccavi*, *Mercie good Lord, mercy, mercy.* Then Lords, and Ladies, and people of the beſt ſort, cried out to the Miniſters, for Gods ſake tell us what ſhall we do to avoid the wrath of God. Take theſe bags, pay ſo much to ſuch an one whom I deceived, ſo much reſtore unto another whom in bargaining I over-reached, give ſo much to the poor, ſo much to pious uſes, &c. But after the ſickneſs was over, they were juſt the ſame men as they were before. Thus in time of *trouble* men are

Dike of the deceitfulnes of the Heart, c. 20

apt

apt to make many *prayers*, and *Covenants*, to cry unto God, *Arise and save us*, *Jer.* 2. 27. *Deliver us this time*, Judg. 10. 15. they *inquire early* after God, and flatter him with their lips, and own him as their God, and Rock of salvation, and presently *start aside like a deceitfull bow*. As *Austin* notes, that in times of calamitie the very Heathen would flock unto the Christian Churches to be safe amongst them. And when the Lord sent *Lyons amongst the Samaritanes*, then they sent to inquire after the *manner of his worship*. 2 King. 17. 25, 26. Thus many mens Covenants are founded onely in *Terrours* of conscience. They throw out their sins as a Merchant at Sea his rich commodities in a Tempest, but in a calme wish for them againe. Neither do they throw away the *property* over them, but onely the dangerous *possession* of them. This is not a full, chearfull, and *voluntary* action, but only a languid and inconstant *velleitie*. Contrary to that largeness of heart, and fixed disposition which Christs own people bring unto his service, as *David* and the Nobles of Israel *offered willingly and with joy unto the Lord*. 1 Chron. 29. 17.

Quos vide petulanter & procaciter insultare servis Christi sunt, in is plurimi qui illam interitum clademq; non evasissent, nisi servos Christi se esse finxissent. De civit. Dei. li. 1. ca. 1. *Ejecta in naufragio dominorum adhuc sunt, quia non eo animo ejiciuntur quod eas habere nolunt, sed ut per eas illum effugiant.* ff lib. 41. L. 9. Sect. 8. & L. 44 Semisanciam hac atque hac jactare voluntatem. Aug. confes. l. 8. c. 8.

3. Since a Covenant presupposeth a *power* in him that maketh it; both over his own *will*, and over the *matter*, thing or Action which he promiseth, so far as to be enabled to make the promise: And since we of our selves have neither *will* nor *deed*, no *sufficiencie* either to think or to perform: *Rom.* 7. 18. 2 *Cor.* 3. 5. *Phil.* 2. 13. We hence learne in all the *Covenants* which we make, not to

do it in any confidence of our own ſtrength, or upon any ſelfe dependance on our own hearts, which are falſe and deceitfull, and may after a confident undertaking, uſe us as *Peters* uſed him: But ſtill to have our eyes on the aid and *help of Gods grace*, to uſe our Covenants as meanes the better to ſtir up Gods graces in us, and our prayers unto him for further ſupplies of it. As *David*, *I will keep thy ſtatutes*, but then, *do not thou forſake me.* Pſal. 119. 8. Our promiſes of *duty* muſt ever be ſupported by Gods promiſes of *grace* when we have undertaken to ſerve him, we muſt remember to pray as *Hezekiah* did; *Lord I am weak, do thou undertake for me.* Iſa. 38. 14. Our good workes cannot come out of us, till God do firſt of all *work them in us.* Iſa. 26. 12. He muſt performe his promiſes of *grace* to us, before we can ours of *ſervice* unto him. Nothing of ours can go to heaven, except we firſt received it from heaven. We are able to *do nothing but in and by Chriſt which ſtrengtheneth us*, Joh. 15. 5. *Phil.* 4. 13. So that every religious Covenant which he make hath indeed a *double* obligation in it; An obligation to the *duty* promiſed, that we may ſtir up our ſelves to performe it: and an obligation unto *prayer*, and recourſe to God that he would furniſh us with grace to performe it: As hee that hath bound himſelfe to pay a debt and hath no money of his own to do it, is conſtrained to betake himſelfe unto ſupplications that he may procure the money of ſome other friend.

Laſtly, the finall cauſe of a Covenant is to *induce*

duce an *Obligation*, where was none before, or elſe to *double* and ſtrengthen it where one was before, to be *Vinculum conſervandæ fidei*, a bond to preſerve truth and fidelity. Being ſubject unto many temptations, and having backſliding and revolting hearts, apt, if they be not kept up to ſervice, to draw back from it, therefore we uſe our ſelves as men do cowardly Souldiers; ſet them there where they muſt fight, and ſhall not be able to run away, or fall off from ſervice.

Quid tam congruum fidei humanæ quam ea quæ inter eos placuerunt ſervare? Ulpian. L. 1 ff de pactis. *Obligatio eſt Juris vinculum quo neceſſitate aſtringimur alicujus ſolvendæ rei.* Inſtit. lib. 3. T. 14 Vid. Gregorium. Tholoſ. de Repub. lib. 8 cap 8.

Sect. 15.

III This ſhould ſerve to humble us upon a twofold conſideration.

1 For the falſeneſs and unſtedfaſtneſs of our Hearts which want ſuch *Covenants* to binde them, and as it were faſten them to the Altar with cords: as men put *locks* and fetters upon wilde *horſes*, whom otherwiſe no incloſure would ſhut in. Our Hearts (as *Jacob* ſaid of *Reuben*, Gen 49.4.) are *unſtable as waters*. [b] Moiſt bodies (as water is) *non continentur ſuis terminis*, do not ſet bounds to themſelves, as ſolid and compacted bodies do, but ſhed all abroad, if left to themſelves; the way to keep them united and together is to put them into a cloſe veſſell: ſo the *heart* of man can ſet it ſelf no bounds, but fals all aſunder,

[b] ὑγρὸν τὸ ἀόριστον ἔχειν ὅρον Ariſtot. de gener & corrupt lib. 2. cap 2. *Hinc qui vitam agunt mollem, remiſſam, voluptuariam, in hanc & illam partem flexilem dicuntur.*

Βίον ζῆν τὸν ὑγρὸν καὶ διαῤῥέοντα Chrys. Rom. 13. 14. & Suidas, ὑγρὸς dicitur ὁ εὐκατάκοπος εἰς τὰς ἡδονάς Ejus animum qui nunc luxuria & laſciviâ diffluit, rotundam, Terent. Heauton. *Meſſallina facilitate Adulterorum in faſtidium verſa ad incognitas libidines proſluebat.* Tacit Annal. l. 11. Eruptiones laſciviarum Tert. Apol. ca. 31 The Scripture calleth it weakneſs of Heart. Ezek 16 30. and ſo the Philoſopher, ἀκρασίας τὴ μὲν προπέτειαν, τὴ δὲ ἀσθένειαν. Ethic. lib. 7 c. 8.

and out of frame, εἰς ἀνάχυσιν, as the Apoſtles expreſſion is, 1 *Pet.* 4. 4. *inſtar Aquæ diffluentis*, Hebr: 2 1. if it be not faſtned and bound together by ſuch ſtrong Reſolutions. Sometimes men either by the power of the *word*, or by the ſharpneſs of ſome *affliction*, are quickned and enflamed unto pious purpoſes, like *green wood* which blazeth while the bellowes are blowing; and now they think they have their hearts ſure, and ſhall continue them in a good frame, to morrow ſhall bee as this day: But preſently like an *Inſtrument* in change of weather, they are out of tune again, and like the *Camelion* preſently change colour, and as * *Chryſoſtome* ſaith, the Preacher, of all workmen, ſeldom findes his work as he left it. Nothing but the *grace* of God doth ballance and *eſtabliſh the heart*, and holy *Covenants* are an ordinance or means which he hath pleaſed to ſanctifie unto this purpoſe, that by them, as Inſtruments, Grace as the principall cauſe might keep the Heart ſtedfaſt in duty. If then *Iſaiah* bewail the *uncleanneſs of his lips*, and *Job* ſuſpect the uncleanneſſe and wandering of his *Eyes*, what reaſon have we to be humbled for this unſtedfaſtneſſe of *our Hearts*, from whence the diffluence and looſeneſſe of every other faculty proceeds?

2. If we muſt bewail the *falſenes* of our Hearts that ſtand in *need Covenants*, how much more ſhoud we bewail their *perfidiouſneſs* in the *violation* of Covenants? That they take occaſion, even by Reſtraint, like a [d] *River* that is ſtopped in his courſe, to grow more unruly. Or as a man after

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* ὁ μὲν ἀργυροκόπος ἴσον ἂν χαλκεύσῃ τὸ σκεῦος καὶ ὑποδηματοποιὸς τὸ ὑπόδημα· τεκτὼν δὲ ἐλθὼν τὴν οἰκίαν ἐπέστρεψε καὶ ἄλλην εὑρήσεις οὐδὲ ἡμῶν οὕτως, &c. Homil. 13. ad popul. Antioch.

[d] Spumeus & fervens & ab obice fæ. ior ibit. Ovid. Senec. nat quæſt. l. 6. ca. 17.

an *Ague*, which took away his ſtomack, to returne with ſtronger appetite unto ſin again. To crucifie our ſins, and in repentance to *put them*, as it were, *to ſhame*, and then to take them down from the Croſs again, and fetch them to life, and *repent of Repentance*. To vow, and *after vows to make inquirie*, Prov. 20. 25. This is a very ill requitall unto Chriſt. He came from glory to ſuffer for us, and here met with many diſcouragements, not onely from enemies, but from friends and Diſciples. *Judas* betrayes him, *Peter* denies him, his Diſciples ſleep, his kinsfolks ſtand afarr off; yet he doth not look back from a *Croſs* to a *Crown*; and though he be tempted *to come down* from the Croſs, yet he ſtayes is out, that he might *love*, and *ſave us to the uttermoſt*: but we no ſooner out of Egypt and Sodom, but we have hankering affections to return, at the leaſt to *look backwards* again. Engage our ſelves to be ruled by the Word of the Lord, as the Jews did. *Jer.* 42. 5, 6. and with them, *Jer.* 43. 2. When we know his Word, cavill againſt it, and ſhrink away from our our own reſolutions. O how ſhould this humble us, and make us vile in our own eyes? God is exceeding angry with the breach of but *Humane Covenants*, *Jer.* 34. 18. *Ezek.* 17. 18. How much more with the breach of *Holy Covenants* between himſelf and us, and threatneth ſeverly to revenge the quarrell of his Covenant. *Levit.* 26. 25. and ſo doubtleſs he now doth, and will do ſtill, except we take a penitent Revenge upon our ſelves for it. And therefore,

Laſtly, having entred into *Covenant* we ſhould uſe double diligence in our performance of it. Quickning and ſtirring up our ſelves thereunto.

1. By the conſideration of the *ſtability* of his Covenant with us, even the *ſure mercies of David.* Iſa. 54. 8, 9. 55. 3. To break faith with a falſe perſon were a fault, but to deceive him that never fails nor forſakes us, increaſeth both the *guilt* and the *unkindneſs.*

Vid Chryſoſt. in Pſal. 113.

2 By conſideration of his continued and *renewed mercies.* If he were a *wilderneſs* unto us, there might be ſome colour to repent us of our bargain, and to look out for a better ſervice. But it is not onely *unthankfulneſs*, but *follie* to make a forfeiture of *mercies*, and to put God by our breach of Covenant with him, to break his with us too. *Jer.* 2.5,6,7. 31. *Numb.* 14. 34. *Jon.* 2.8.

* In fœderibus eoſdem amicos itq; inimicos habere ſolent fœderati; quod ex Cicerone & Livio obſervavit. Briſſon de formul. li. 4. Quis miles ab imperatoris fœderatis ne dicam ab hoſtilibus regibus denarium & ſtipendum capiat niſi plane deſertor & transfuga; Tertul. de Præſcript. cap. 12.

3 By conſideration of our *Baptiſme* and the tenor thereof, wherein wee ſolemnly promiſe to keep a *good conſcience*, and to *obſerve All things whatſoever Chriſt commandeth us.* 1 *Pet.* 3.21. *Mat.* 28.19,20. From which engagement wee cannot recede without the note and infamie of greater perfidiouſneſs *. To take Chriſts *pay*, and do ſin *ſervice*, to be a ſubject unto *Michael*, and a penſioner unto the Dragon, to weare the *Liverie* of one Maſter and do the *work* of another, to be an *Iſraelite* in title, and a *Samaritan* in truth, this is either to forget or to deride our Baptiſme. 2 *Pet.* 1. 9. for therein wee did as it were *ſubſcribe* our names, and *liſt* our ſelves in the *Regiſter of Sion*; and as it is an high honour to be enrolled in the

genealogies

genealogies of the Church, ſo is a great diſhonour to be expunged from thence, and to be *written in the Earth*, and have our names with our bodies putrifie into perpetuall oblivion. *Ierem.* 17. 13. *Nehem.* 7. 64, 65.

4 Conſider the *ſeale* and *witneſſes* whereby this Covenant hath been confirmed. Sealed in our own conſciences by the *ſeale of faith*, beleeving the *Holineſs* of Gods *wayes*, and the excellencie of his *Rewards*, for *he that beleeveth hath ſet to his ſeale.* Joh. 3. 33. mutually atteſted by *our ſpirits*, feeling the ſweetneſs of *dutie*, and by * *Gods ſpirit*, revealing the certainty of *Reward.* Rom. 1. 16. and this in the preſence of Angels and ſaints, into whoſe communion wee are admitted, 1 *Corinth.* 11. 10. *Hebr.* 12. 22. ſo that wee cannot depart from this *Covenant*, without ſhaming our ſelves to God, to Angels, to men, and to our own conſciences. Yea the *Font* where we were baptized, and the *Table* where we have ſacramentally eaten and drank the body and blood of Chriſt, and the very *ſeats* where we have ſate attending unto his voice, like *Ioſhua* his ſtone, *cap.* 24. 22, 27. will be witneſſes againſt us if we deny our covenant, though there be no need of *witneſſes* againſt thoſe who have to do with the ſearcher of hearts, and the Judge of conſciences, that conſuming fire whom no lead, no droſs, no reprobate ſilver, no falſe metall, can endure or deceive, no *Ananias* or *Saphira* lie unto without their own undoing.

Laſtly, let us conſider the eſtate which theſe Covenants do referr unto, and our *Tenure* whereunto

Bernard ſerm. 3 de Evangelio ſeptem panum.

* Vid. Bern. ſerm. 1. in Annunciat. Mariæ & ſerm 2 de tribus teſtimoniis. & ſer. 2 in die Pentecoſt ſerm. 2. in feſtiv. omnium ſanct. ſer. 5. in dedicat. Eccl. ſerm. de quatuor modis orandi ſer. 8. 23. & 85. in Cantic. de natur. & dignit. divini amoris c. 11. vid. etiam Michalis Medinæ apologiã pro Joanne Fero adverſus Dom Soto criminationes apud Sixt. ſenenſ. in Biblioth. li. 6. Annot. 210.

unto theſe ſervices are annexed, which is *Eternall life*. After we have had patience to keep our ſhort Promiſes of doing Gods will, he will performe his eternall promiſes, of giving himſelf unto us. And who would forfeit an inheritance for not payment of a ſmall homage or quitrent reſerved upon it? If we expect eternall life from him, there is great reaſon we ſhould dedicate a mortall life unto him. Let us not pay our ſervice in *droſs*, when we expect our wages in *Gold*.

THE

THE THIRD SERMON.

HOSEAH 14. Ver. 2, 3.

2. *So will we render the calves of our lips.*
3. *Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the works of our hands, ye are our Gods; for in thee the fatherless findeth mercy.*

HAving handled the generall doctrine of our entring into *Covenant* with God, I shall now proceed unto the particulars which they here engage themselves unto, whereof the first is a solemn *Thanksgiving*, *We will render the Calves of our lips*, [a] All the sacrifices of the Jewes were of two sorts. Some were *Ilasticall*, propitiatory, or expiatory, for pardon of sin, or impetration of favour: others were

Sect. 1.

[a] *Vid. Gul. Stuc. Antiq Convival lib. 1. cap. 33. Weemse exercit. Ceremonel. exercit. 13 quamvis alii aliter distinguant. Cornel. A Lapid in Synop. c. 1. Levit. Torniel. An 2545. sect. 21. Pined. in Job 1. 5. Alex. Hales p. 3. q. 55. & memb. 4 art. 8. sect. 3.*

were *Eucharisticall* sacrifices of praise (as the peace-offerings, *Levit.* 7. 12) for mercies obtained, *Psal.* 107.22. With relation unto these, the Church here, having prayed for forgiveness of sin; and for the obtaining of blessings, doth hereupon, for the farther enforcement of those petitions, promise to offer the peace-offerings of *praise*, not in the naked and empty *ceremony*, but with the spirituall life and *substance*, viz. the *Calves of their lips*, which are moved by the inward principles of hearty sincerity and thanksgiving.

From hence we learn, that sound conversion and repentance enlargeth the heart in thankfulness towards God, and disposeth it to offer up the *sacrifice of praise*. And this duty here promised, cometh in this place under severall considerations, for we may consider it.

Sect. 2.

I. *Ut materiam pacti*, as the matter of a *Covenant* or compact, which we promise to render unto God in acknowledgment of his great mercy in answering the prayers which we put up unto him for pardon and grace. It is observable that most of those Psalmes wherein [b] *David* imploreth helpe from God, are closed with thanksgiving unto him, as *Psal.* 7.17.13.6.56.12.13.57,7.10, &c. *David* thus by an holy craft insinuating into Gods favour, and driving a trade between earth & heaven, receiving and returning, importing one commodity, & transporting another, letting God know that his mercies shall not be lost, that as he bestows the *comforts* of them upon him, so he would returne the *praises* of them unto heaven again. [c] Those Countreys

[b] David omnes fere Psalmos in quibus Dei auxilium implorat gratiarum actione claudit. *Muis in Psal.* 10. 36.

Countries that have rich & ſtaple commodities to exchange and return unto others, have uſually the freeſt and fulleſt trafick and reſort of trade made unto them. Now there is no ſuch rich return from earth to heaven as *praiſes*; This is indeed the onely tribute we can pay unto God, to value, and to celebrate his goodneſs towards us. As in the fluxe and reflux of the ſea; the water that in the one comes from the ſea unto the ſhore, doth in the other but run back into it ſelf again: ſo *praiſes* [d] are as it were the *returne of mercies into themſelves*, or into that boſom and fountain of Gods love from whence they flowed. And therefore the richer any heart is in praiſes, the more ſpeedy & copious are the returnes of mercy unto it; God hath ſo ordered the creatures amongſt themſelves, that there is a kinde of naturall confederacy, and *mutuall negotiation* amongſt them, each one receiving and returning, deriving unto others, and drawing from others what ſerves moſt for the conſervation of them all, and every thing by various interchanges and viciſſitudes flowing back into the originall from whence it came: thereby teaching the ſouls of men to maintain the like ſpirituall commerce and confederacie with heaven, to have all the paſſages between them and it open and unobſtructed, that the mercies which they receive from thence, may not be kept under, and imp iſoned in unthankfulneſs, but may have a free way in daily praiſes to returne to their fountain again. Thus *Noah*, after his deliverance from the flood, built an *Altar*, on which to ſacrifice the ſacrifices of thanksgiving, that as his

c Cives habent propiſquam fructuoſamque provinciam quo facile excurrant, ubi libentur negotium gerant: quos illa mercibus ſuppeditandis cum quæſtu compendioque dimittit, &c. *Cicer in Verr.* 3. Hujuſmodi nobile Emporium erat Tyros Phæniciæ urbs. *Ezek.* 27. 12. 24. de qua regione Lucanus primi docuere carinis Ferre cavis orbis commercia.

d Gratiarum ceſſit decurſus, ubi recurſus non fuit. *Bern ſerm.* 1. *in cap. Jejunii.* Ad locum unde exeunt gratiæ revertantur; Idem ſer. 3. in vigil. nativit. &c.

family by the *Ark* was preſerved from periſhing, ſo the memory of ſo great a mercy might in like manner by the *Altar* be preſerved too, *Gen.* 8.20. So *Abraham* after a weary journey being comforted with Gods gracious appearing and manifeſtation of himſelf unto him, built an *Altar*, and *called on the name of the Lord* Gen.12.7. & after another journey out of *Egypt*, was not forgetfull to returne unto that place again, *Gen.* 13.4. Gods preſence drawing forth his praiſes, as the returne of the Sun in a ſpring and ſummer, cauſeth the earth to thruſt forth her fruits and flowers, that they may as it were meet and do homage to the fountain of their beauty. If *Hezekiah* may be delivered from *death*, *Iſa.*38. 20. If *David* from *guilt*, Pſal. 51. 14. they promiſe to ſing aloud of ſo great mercy, and to take others into the conſort, *I will teach tranſgreſſours thy way, and we will ſing upon the ſtringed inſtruments.* Guilt ſtops the mouth, and makes it *ſpeechleſs.* Matth. 22. 12. that it cannot anſwer for one of a thouſand ſins, nor acknowledge one of a thouſand mercies. When *Iacob* begged Gods bleſſing on him in his journy, he vowed a vow of obedience and thankfulneſs to the Lord, ſeconding Godspromiſes of *mercy*, with his promiſes of *praiſe*, and anſwering all the parts thereof, *If God will be with me, and keep me, I will be his, and he ſhall be mine.* If he ſingle out me and my ſeed, to ſet us up as marks for his Angels to deſcend unto with protection and mercy, and will indeed *give this Land to us*, and returne *me unto my fathers houſe*, then this ſtone which I have ſet up for a pillar & monument,

ſhall

ſhall be *Gods houſe*, for me and my ſeed to praiſe him in; and accordingly we finde *he built an Altar there*, and changed the name of that place, calling it the *Houſe of God*, and God, the *God of Bethel*. And laſtly, if God indeed will not leave nor forſake me, but will give ſo rich a land as this unto me, I will ſurely return a homage back, and of his own, *I will give the tenth unto him again*. So punctuall is this holy man to reſtipulate for each *diſtinct promiſe* a *diſtinct praiſe*, and to take the quality of his *vows* from the quality of Gods *mercies*, Gen, 28. v. 20. 22. compared with v. 13. 15. *Gen.* 35. 6. 7. 14. 15. Laſtly, *Ionah* out of the belly of Hell cries unto God, and *voweth a vow* unto him, that he would ſacrifice with the voice of thanksgiving, and tell all ages, that ſalvation is of the Lord, *Ionah* 2. 9. Thus we may conſider praiſes as the matter of the Churches *Covenant*.

II. *Ut fructum pœnitentiæ*, as a fruit of true repentance, and deliverance from ſin. When ſin is taken away, when grace is obtained, then indeed is a man in a right diſpoſition to give praiſes unto God. When we are brought out of a wilderneſs into *Canaan*, Deut. 8. 10. out of *Babylon* unto *Sion* Ier. 30. 18 19. then ſaith the Prophet, *Out of them ſhall proceed thankſgiving and the voice of them that make merry &c.* When *Iſrael* had paſſed thorow the red Sea, and ſaw the Egyptians dead on the ſhore, the great type of our deliverance from ſin, death, and Satan, then they ſing that triumphant Song, *Moſes* and the men ſinging the Song, and *Miriam* and the women anſwering them, and re- Sect. 3.

peating over again the burden of the Song, *Sing to the Lord, for he hath triumphed gloriously, th Horse and his rider hath he thrown into the Sea*, Exod. 15. 1. 20. 21. When a poore ſoule hath been with *Jonah* in the midſt of the ſeas, compaſſeth with the floods, cloſed in with the depths, brought down to the bottom of the mountaines, wrapt about head and heart, and all over with the weeds, and locked up with the bars of ſin and death, when it hath felt the weight of a guilty conſcience, and been terrified with the fearful expectation of an approaching curſe, lying as it were at the pits brinke, within the ſmoak of hell; within the ſmell of that brimſtone, and ſcorchings of that unquenchable fire which is kindled for the divel and his angels: and is then by a more bottomles and unſearchable mercy brought unto dry land, ſnatched as a brand out of the fire, tranſlated unto a glorious condition, from a Law to a Goſpel, from a curſe to a Crown, from damnation to an inheritance, from a ſlave to a Sonne, then, then onely, never till then, is that ſoul in a fit diſpoſition to *ſing praiſes* unto God, when God hath forgiven all a mans *iniquities*, and healed all the *diſeaſes* of his ſoul, and redeemed his *life from deſtruction*, or from hel, as the Chaldee rendreth it) and crowned him with loving kindneſs and tender mercies, turning away his anger; and revealing thoſe mercies which are *from everlaſting* [c] in election *unto everlaſting* in ſalvation, removing his ſins from him as far as the *Eaſt is from the Weſt*; then a man will call upon his ſoule over and over again, and ſummon every faculty within him, and invite every creature

[c] Ab æterno per prædeſtinationem in æternum per glorificationem, *Bernard ſerm. 2. in Aſcenſ. Dom.*

creature without him to *bleſs the Lord*, and to ingeminate praiſes unto his holy name, *Pſal.* 103 1. 4. 20. 22. And as *David* there *begins* the Pſalme, with *Bleſſe the Lord O my ſoul*, and *ends* it with *bleſſe the Lord O my ſoul*, ſo the Apoſtle making mention of the like mercy of God unto him, and of the exceeding abundant grace of Chriſt, in ſetting forth him who was a blaſphemer, a perſecutor, and injurious, as a patterne unto all that ſhould beleeve on him unto eternall life, *begins* this meditation with praiſes, *I thank Chriſt Jeſus our Lord*; and *ends* it with praiſes *unto the King eternall, immortall, inviſible, the onely wiſe God, be honour and glory for ever and ever, Amen.* 1 *Tim.* 1. 12. 27 It is impoſſible that ſoule ſhould be truly thankfull unto God, which hath no apprehenſions of him, but as an *enemie*, ready to call in, or at the leaſt to curſe all thoſe outward benefits which in that little *interim* and reſpite of time between the curſe pronounced in the Law, and executed in death, he vouchſafeth to beſtow. [a] And impenitent ſinners can have no true notion of God but ſuch. And therefore all the verball thanks which ſuch men ſeem to render unto God for bleſſings, are but like the muſick at a Funerall, or the Trumpet before a Judge, which gives no comfortable ſound to the mourning wife, or to the guilty priſoner.

[a] Qualem te præveris Deo, talis oportet appareat tibi Deus. *Bern. in Cant. ſerm.* 69.

III. *Uſ. medium Impetrandi.* As an Argument and motive to prevail with God in prayer. For the Church here Praies for pardon, for grace, for healing, not onely with an eye to its *own benefit*, but unto *Gods honor*: Lord, when thou haſt heard and anſwered

Sect. 4.

anſwered us, then we ſhall glorifie thee. *Pſa.* 50.15. *I ſhall praiſe thee*, ſaith David, *for thou haſt heard me and art become my ſalvation.* Pſal. 118,21. It is true, if God condemne us, he will therein ſhew forth his owne glory 2 *Theſ.* 1. 9. as he did upon *Pharaoh*, Rom. 9. 17. In which ſence the *ſtrong and terrible ones* are ſaid *to glorifie him*, Iſay 25 3. Becauſe his power in their deſtruction is made the more conſpicuous: But we ſhould not therein *concurre* unto the glorifying of him. *The grave cannot praiſe him, they that goe down into the pit cannot celebrate his name.* Pſ. 30 9. 88. 10. 11. *The living, the living they ſhall praiſe thee.* Iſa. 38, 19. This is a frequent argument with *David* whereby to prevail for mercy, becauſe elſe God would loſe the praiſe which by this meanes he ſhould render to his name. *Pſal.* 6. 4, 5. 118. 17. &c. God indeed is All-ſufficient to himſelf, and no goodneſs of ours can extend unto him, *Iob* 22. 2. 35. 7.[g] Yet as Parents delight to uſe the labour of their children in things which are no way beneficiall unto themſelves; ſo God is pleaſed to uſe us as inſtruments for ſetting forth his glory, though his glory ſtand in no need of us, though we cannot adde one Cubit thereunto. He hath made all men[h] *in uſus profundarum cogitationum ſuarum*, unto the uſes of his unſearchable Councells. *He hath made all things for himſelfe, yea even the wicked for the day of evill.* Prov. 16. 4. Yet he is pleaſed to eſteeme ſome men *meet for uſes*, which others are not, 2 *Tim.* 2. 21. and to *ſet apart* ſome for himſelfe, and for thoſe uſes. *Pſal.* 4. 3. *Iſa.* 43. 21.[h] God by his wiſedome *ordereth*, and

g Deus ſuam gloriam quærit non propter ſe ſed propter nos. *Aquin.* 22. qu. 32. art. 1. ad 1 m.

h *Aug. de nuptiis & concupiſ. lib.* 2. *cap.* 16. Omnia propter ſe ipſum fecit Deus, omnia propter ſuos. *Bern ſer.* 3 *in die Pentecoſt.*

and draweth the blind and brute motions of the worſt creatures unto his own *honour*, as the huntsman doth the rage of the dog to his pleaſure, or the Marriner the blowing of the wind unto his voyage, or the Artiſt the heat of the fire unto his worke; or the Phyſician the blood-thirſtineſſe of the Leech unto a cure. But godly men are fitted to bring *actually* glory unto him, to glorify him *doingly*. 1 *Cor.* 10. 30. 31. *Ephe.* 1. 11. 12. And this is that which God chiefly takes pleaſure in.

Our Saviour bids his diſciples caſt their net into the Sea, and when they had drawn their net, he bids them bring of the fiſh which they had then caught, and yet we find that there was a fire of coales, and fiſh laid thereon, and bread provided on the land before. *John* 21. 6, 9, 10. Thereby teaching us that he did not uſe their induſtrie for any need that he had of it, but becauſe he would honour them ſo far as to let them honour him with their obedience. And therefore even then when God tells his people that he needed not their ſervices, yet he calls upon them for thankſgiving. *Pſal.* 50. 9, 14.

This then is a ſtrong argument to be uſed in prayer for pardon, for grace, for any ſpirituall mercie. Lord, if I periſh, I ſhall not praiſe thee, I ſhall not be meet for my Maſters uſes. Thy glory will onely be forced out of me with blowes, like fire out of a flint, or water out of a rock. But thou delighteſt to ſee thy poore Servants *operate* towards thy glory, to ſee them not *forced* by power but

Eſt in malorum poteſtate peccare: ſit autem peccando hoc vel hoc illa malitia faciant, non eſt in illorum poteſtate, ſed Dei dividentis tenebras, & ordinantis eas, ut hinc etiam quod faciunt contra voluntatem Dei, non impleatur niſi voluntas Dei, Aug de præ Sanct. c. 16. vid. etiam ep 69 q. 6. ep. 120 c. 2. epiſt. 141 l. 2. 41. ſup. Exod. qu. 18. lib. 83. quæſt. 27. de Civit. Dei. lib. 11. cap. 17.

by love to ſhew forth thy praiſes. And this we ſhall never do till ſinne be pardoned. God can bring *light out of light*, as the light of the Starres out of the light of the Sun, and he can bring *light out of darkneſs*, as he did at firſt: but in the one caſe there is a *meetneſs* for ſuch an uſe, in the other not. Now we are not meet Subjects for God to reap honor from, till ſinne be pardoned, till grace be conferred, Then we ſhall give him the *praiſe* of his *mercy* in pittying ſuch grievous ſinners, and the *praiſe* of his *power* and *wiſedome* in healing ſuch mortall diſeaſes, and the *praiſe* of his glorious and free *grace* in ſending ſalvation to thoſe that did not inquire after it, and the *praiſe* of his *patience* in forbearing us ſo long, and waiting that he might be gracious, and the *praiſe* of his wonderfull *providence* in cauſing all things to work together for our good: and the *praiſe* of his *juſtice* by taking part with him againſt our own ſinnes, and joyning with his grace to revenge the bloud of Chriſt upon them. A potſheard is good enough to hold fire, but nothing but a ſound and pure veſſell is meet to put wine or any rich *depoſitum* into.

Sect. 5

IV. *Vt principium operandi*, As a principle of Emendation of life, and of new Obedience. Lord *take away iniquity* and receive us into favour, then will we be *thankfull* unto thee, and that ſhall produce amendment of life; *Aſhur ſhall not ſave us, neither will we ride upon horſes*, &c. A thankfull apprehenſion of the goodneſs of God in forgiving, giving, ſaving, honouring us, is one of the principall foundations of ſincere obedience. Then the

Soule

Soule will thinke nothing too good for God, that hath ſhewed himſelf ſo good unto it. *What ſhall I render unto the Lord for all his benefits? ſaith the Prophet David.* Pſal. 116. 12. and a little after it followes, *O Lord truly I am thy ſervant, I am thy ſervant, and the Son of thine Handmaide*; that is, an Home-borne ſervant, thine from my mothers womb. It is an alluſion to thoſe who were borne of Servants in the houſe of their Maſters, and ſo were in a condition of Servants. *Partus ſequitur ventrem.* If the mother be an Handmaide, the childe is a Servant too, and ſo the Scripture calleth them *filios domus*, children of the houſe *Gen* 14. 14, 15, 3, 17, 12. *Lev.* 22, 11. *Eccleſi.* 2. 6. His heart being enlarged in thankefulneſs, preſently minded him of the deep ingagements that did bind him unto Service even from the womb. True filiall and Evangelicall obedience ariſeth from *faith* and *love*. Faith ſhews us Gods love to us, and thereby worketh in us a Reciprocal love unto him, *We loved him, becauſe he loved us firſt.* 1 John. 4:19. This is the only thing wherein a Servant of God may anſwer him, and may *de ſimili mutuam rependere vicem*, as *Bernard* ſpeakes, returne back unto God what he gives unto him. [b] If he be angry with me, I muſt not be angry again with him, but feare and tremble, and begg for pardon If he reprove me, I muſt not reprove but juſtifie him: If he judge me, I muſt not judge but adore him. But if he *love me*, I muſt take the boldnes to *love him* againe, for therefore he loves that he may be loved. And this love of ours unto Chriſt makes us ready to do e-

Jure gentium ſervi noſtri ſunt qui ex ancillis noſtris naſcuntur. Leg 5. D. de ſtatu Hominis. & Leg. 28. de uſuris & fructibus Ibid.

b Si mihi iraſcatur Deus, num illi ego ſimiliter rediraſcar? non utiq; ſed pavebo, ſed contremiſcam, ſed venia mde precabor. Ira ſi me arguat, non redarguetur a me, ſed ex me potius juſtificabitur. nec ſi me judicabit, judicabo ego eum, ſed adorabo. Si dominatur, me oportet ſervire; Si imperat, me oportet parere; nunc jam videas de amore quam aliter ſit; Nam cum amat Deus non aliud vult quã amari. *Bern ſerm.* 83. *in Cantic.*

very thing which he requires of us, becauſe we know that he hath done much more for us then he requireth of us. *The love of Chriſt*, ſaith the Apoſtle, *conſtraineth us, becauſe we thus judg, that if one dyed for all, then were all dead*, that is, either *dead in and with him* in regard of the guilt and puniſhment of ſin, ſo as to be freed from the damnation of it, or *dead by way of conformity unto his death*, in dying unto ſin, and crucifying the old man, ſo as to ſhake off the power and ſtrength of it. And the fruit of all, both in dying and in our loving, is this, *That we ſhould not live unto our ſelves, but unto him that dyed for us and roſe again.* Thus love argues from the greater to the leſſer, from the greatneſs of his work for us, to the ſmalnes of ours unto him; If he dyed to give us life, then we muſt live to do him Service.

[k] *Feare* produceth onely ſervile & unwilling performances, as thoſe fruites which grow in Winter, or in cold countries, are ſowre, unſavoury, and unconcocted; but thoſe which grow in Summer, or in hotter Countries, by the warmth and influence of the Sun are ſweet and wholeſome: ſuch is the difference between thoſe fruits of obedience which *feare* and which *love* produceth. The moſt formal principle of obedience is *love*, and the firſt beginings of love in us unto God ariſe from his mercies unto us being thankfully remembred; & this teacheth the ſoule thus to argue, God hath given deliverances unto me, and *ſhould I break his Commandements*; Ezra 13 14. Chriſt gave himſelf to redeeme me from all iniquity, and to make me in a

[k] Quis coram Deo innocens invenitur qui vult fieri quod vetatur, ſi ſubtrahas quod timetur? Qui gehennas metuit, non peccare metuit ed ardere: ille utrem peccare metuit, qui peccatum ipsum ſicut gehennas odit. *Au. Ep.* 144. *Bernard ſer. de Trip Cohar.* Vere Chriſtianus eſt qui plus amat dominum quam timet gehennam, ut etiamſi dicat illi Deus utere felicitis carnalibus ſempiternis & quantumpotes peccа, nec morieris nec in gehennam mitteris, ſed mecum tantummodo non eris; exhorreſcat et omnino non peccet; non jam ut in illud quod timebat non incidat, ſed ne illum quem ſic amat offendat. Idem *de Catechizand. Rudibus. c.* 17 *de natur & grat. c.* 57 *cont.* 2 *Et Pelag. l.* 1 *c.* 9. *& l.* 2. *c.* 6.

ſpeciall manner his owne, therefore I muſt be *Zealous of good works.* Tit. 2. 14. therefore I muſt *ſhew forth the vertues of him that called me out of darkneſs into his marvellous Light.* 1 Pet. 2. 9. No more frequent, more copious common place in all the Scriptures then this to call for obedience; and to aggravate diſobedience by the conſideration of the great things that God hath done for us. *Deut.* 13. 20, 21, 11, 7, 8, 29, 32, 6, 7. *Joſh.* 24. 2, 14. 1 *Sam.* 12. 24, *Iſay.* 1, 2. *Jer.* 2. 5, 6. *Hoſ.* 2. 8. *Mic.* 6. 3 5. In the [a] Law a *Ranſomed* man became the *Servant* of him that bought and delivered him: and upon this argument the Apoſtle calls for obedience. *Ye are not your own, but you are bought with a price, therefore glorifie God in your body, and in your ſpirits, which are Gods.* 1 Cor. 6. 19, 20. We have but the *uſe* of our ſelves, the *property* [b] is his, and we may do nothing to violate that.

V. *Ut inſtrumentum divinæ gloriæ.* As a meanes and inſtrument of publiſhing Gods praiſes. There is an Emphaſis in the word *Lips.* Sometimes it is a *diminutive* word, taking away from the duty performed, as *Matth.* 15. 8. *This people honour me with their lips,* but their heart is far from me. But here it is an *Augmentative* word, that enlargeth the duty, and makes it wider. I will ſacrifice unto thee ſaith *Jonah,* with the *voice of thankſgiving;* Jonah 2. 9. God regardeth not the ſacrifice, if this be not the uſe that is made of it; to publiſh and celebrate the glory of his name. The outward *ceremony* is nothing without the thankfulneſs of the *heart,* and the thankfulneſs of the heart is too little, except it

a Per modum pignoris, licet non per modum mancipii. Leg. a Cod. de poſtliminio Reverſis, &c nempe ſervi ſunt quoad ſolvatur pretium Redemptori Si quis ſervum captum ab hoſtibus Redemerit, protinus eſt Redimentis. L. 12. ſect. 7 F. de captivis

b Fructuarius nihil facere debet in perniciem proprietaris. L. 13. ſect. 4. F. de uſu fructu.

Sect. 6.

have a *voice* to proclaime it abroad, that others may learn to glorifie and admire the works of the Lord too. It is not enough to *Sacrifice*, not enough to ſacrifice the *ſacrifices of thankſgiving*, except withal we *declare his works with rejoycing*, Pſa. 107 22. There is a *privat thankfulnes* of the Soul within it ſelf, when meditating on the goodneſs of God, it doth in ſecret returne the tribute of an humble and obedient heart back again unto him, which is to praiſe God *on the bed*: and there is *publick thankſgiving*, when men *tell of the wondrous works of God in the great congregation of his Saints*, Pſal. 149. 15 *Pſal.* 26. 7. 12. Now here the Church promiſeth this publick thankſgiving, it ſhal not be the thankfulneſs of the heart onely, but of the *lips* too. As it is noted of the thankfull *Leper*, that *with a loud voice he glorified God*, Luke 17. 15. *The living, the living ſhall praiſe thee*, ſaith *Hezekiah*; but how ſhould they do it? *The fathers to the children ſhall make known thy truth*, Iſay 38. 19. There are ſome affections and motions of the heart that do *ſtop the mouth*, are of a cold ſtupefactive, and conſtringent nature, as the ſap ſtaies and hides it ſelfe in the root while it is winter. Such is fear and extremity of griefe. *Come* ſaith the Prophet, *let us enter into our defenced Cities, and let us be ſilent there, for the Lord our God hath put us to ſilence*, Jer. 8. 14. Iſai. 10. 14. Other affections *open the mouth*, are of an expanſive and dilating nature, know not how to be ſtraitned or ſuppreſſed, and of all theſe, *joy*, and ſenſe of Gods mercy, can leaſt contain it ſelf in the compaſs of our narrow breaſt, but will ſpread and commu-

Plutarch. de capiend ex Hoſtibus utilitate. Ariſt. Problem ſect. 27.

communicate it ſelf to others. A godly Heart is in this like unto thoſe flowers which ſhut when the Sun ſets, when the night comes, & open again when the Sun returnes and ſhines upon them. If God withdraw his favor, and ſend a night of affliction, they ſhut up themſelves, and their thoughts in ſilence; but if he ſhine again, and ſhed abroad the light and ſenſe of his love upon them, then their heart & mouth is wide open towards heaven in lifting up praiſes unto him. *Hannah* prayed ſilently ſo long as ſhe was in bitterneſs of ſoul, and of a ſorrowfull ſpirit, 1 *Sam.* 1.12.15. but as ſoon as God anſwered her prayers, and filled her heart with joy in him, preſently *her mouth was enlarged* into a Song of thankſgiving, Chap. 2. 1.

There is no phraſe more uſual in the Pſalmes, then to *ſing forth praiſes* unto God; & it is not uſed without a ſpeciall Emphaſis. For it is one thing to *praiſe*, and another to *Sing praiſes*, Pſal. 146.2. This is, to publiſh, to declare, to ſpeak of, abundantly to utter the memory of Gods great goodneſs, that one generation may derive praiſes unto another, as the Expreſſions are, *Pſa.* 145.4.7. And therefore we finde in the moſt ſolemn thankſgivings, that the people of God were wont in great companies, and with muſicall inſtruments to ſound forth the praiſes of God, and to cauſe their joy to be heard afarr off, *Neh.* 12.27,31,43, *Iſai.* 12 4,5 6. *Jer.* 31.7. This then is the force of the expreſſion, Lord when thou haſt taken away iniquity, and extended thy grace and favour to us, we will not only have *thankfull hearts*, every man to praiſe thee by himſelf; but we

Apud poetas Clariſſimos laudes Deorum inter Regalia convivia canebantur. *Quintil. lib.* 1. *cap.* 10. nec aliter veri Dei laudes in conviviis Chriſtianorum. *Tertul. Apolog. cap.* 39 *Cyprian lib.* 2. *Epiſt.* 2.

we will have *thankfull lips* to ſhew forth thy praiſe, we will ſtir up and encourage one another, we will tell our children, that the generations to come may know the mercy of our God.

This is a great part of the *Communion of Saints* to joyne together in Gods praiſes. There is a *Communion of ſinners*, wherein they combine together to *diſhonor God*, and encourage one another in evil, *Pſal.* 64. 5. *Pſal.* 83. 5. 8. *Prov.* 1. 10 11. *Eve* was no ſooner caught her ſelf, but ſhe became a kinde of *Serpent*, to deceive and to catch her husband. A Tempter had no ſooner made a Sinner, but that Sinner will become a Tempter. As therefore Gods Enemies hold Communion to diſhonour him: ſo great reaſon there is that his ſervants ſhould hold *Communion to praiſe him*, and to animate and hearten one another unto duty, as men that draw at an anchor; and Souldiers that ſet upon a ſervice, uſe to do with mutuall incouragements, *Iſai.* 2. 3. *Zach.* 8. 21. *Mal.* 3. 16. The *Holy oyle* for the Sanctuary was made of many ſpices compounded by the art of the Perfumer, *Exod.* 30. 23, 24. 25. to note unto us that thoſe duties are ſweeteſt which are made up in a *Communion of Saints*, each one contributing his influence and furtherance unto them. As in windes and rivers where many meet in one they are ſtrongeſt: and in Chaines and Jewels where many links and ſtones are joyned in one, they are richeſt. All good is diffuſive, like Leven in a lump, like ſap in a root; it will find the way from the heart to every faculty of ſoul and body, and from thence to the ears and hearts of others. Every living creature

was

was made with the *ſeed of life in it*; to preſerve it ſelf by multiplying, *Gen.* 1, 1. 11. 12. And of all ſeeds that of the Spirit, and the Word (1 *Joh.* 3. 9. 1 *Pet.* 1. 23.) is moſt vigorous, and in nothing ſo much as in glorifying God, when the joy of the Lord, which is our ſtrength, doth put it ſelf forth to derive the praiſes of his Name, and to call in others to the celebration of them.

Sect. 7. From all which we learn, 1. By what means (amongſt many others) to try the truth of our converſion; namely, by the life and workings of true *Thankfulneſs* unto God for pardon of ſin, and accepting into favour. Certainly when a man is converted himſelf, his heart will be enlarged, and his mouth will be filled with the praiſes of the Lord; he will acquaint others what a good God he is turned unto. If he have found Chriſt himſelf, as *Andrew* and *Philip*, and the woman of Samaria did, he will preſently report it to others, and invite them to come and ſee, *Joh.* 1. 41. 46. *Joh.* 4 29. If *Zacheus* be converted, he receiveth Chriſt joyfully, *Luk.* 19. 6. If *Matthew* be converted, he entertains him with a feaſt, *Luk.* 5. 29. If *Cornelius* be inſtructed in the knowledge of him he will call his kinsfolke and friends to partake of ſuch a banquet, *Acts* 10. 24. If *David* be converted himſelf, he will endeavor that other ſinners may be converted too, *Pſa.* 51. 13. and will ſhew them what the Lord hath done for his ſoul. The turning of a ſinner from evill to good, is like the turning of a Bell from one ſide to another, you cannot turn it, but it will make a ſound, and report its own motion. He that hath not a

mouth open to report the glory of Gods mercy to his ſoul, and to ſtrengthen and edifie his brethren, may juſtly queſtion the truth of his own converſion. In *Aarons* garments (which were tipes of holineſs) there were to be golden *Bells* and *Pomegranates*, which (if we may make any allegoricall application of it) intimateth unto us, That as a holy life is *fruitfull* and active in the duties of ſpirituall obedience, ſo it is loud and *vocall* in ſounding forth the praiſes of God, and thereby endeavouring to edifie the Church. *Gedeons Lamps* and Pitchers were accompanied with *Trumpets*; when God is pleaſed to put any light of grace into theſe earthen veſſels of ours, we ſhould have mouthes full of thankfulneſs to return unto him the glory of his goodneſs.

And as that *repentance* is unſound which is not accompanied with *thankfulneſs*, ſo that thankfulneſs is but empty and hypocriticall, which doth not ſpring out of ſound repentance; we uſe to ſay that the words of Fools are *in labris nata*, borne in their lips: but the words of wiſe men are *Eſulco pectoris*, drawn up out of an inward judgement. The *Calves of the lips* are no better then the *Calves of the Stall* in Gods account, if they have not an heart in them. Without this the promiſe here made to God would be no other then that with which nurſes deceive their little children, when they promiſe them a gay golden new nothing. Praiſe in the mouth without repentance in the heart, is like a Sea-weed that grows without a root. Like the powring of Balme and Spices upon a dead body, which can never

Quintil. Inſtit. li. 10 cap. 3. A. Gellii. l. 1 c. 15. βαθείαν ἀλοχᾷ δια φρενὸς χαρπάλιμ. ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλεύματα. Æſchyrus apud Plut. de Aud. Poetis. Dicta factis deficientibus erubeſcunt. Tertul. de patria cap. 1.

never thorowly ſecure it from putrefaction. Like a perfume about one ſick of the plague, whoſe ſweet ſmell carries infection along with it. It is not the mentioning of mercies, but the improving of them unto piety, which expreſſeth our thankfullneſs unto God. God ſets every bleſſing upon our ſcore, and expects an anſwer and returne ſuteable. He compares *CoraZin* and *Bethſaida* with *Tyre* and *Sidon*; and if their lives be as bad as theſe, their puniſhment ſhall be much heavier, becauſe the mercies they enjoyed were much greater. The *not uſing* of mercies is the being *unthankfull* for them. And it is an heavie account which men muſt give for *abuſed mercies*, Deut. 32. 6. *Amos* 2. 9. 13. Luke 13. 7. *Heb.* 6. 7. Sins againſt mercy and under mercy, are *the firſt ripe fruit*; when the Sun ſhines hotteſt, the fruits ripen faſteſt, *Amos* 8. 1. 2. *Jer.* 1. 11. 12. God doth not beare ſo long with the provocations of a *Church*, as of thoſe that are not *a people*; the ſins of the *Amorites* were longer in ripening, then the ſins of *Iſrael*. When judgement is abroad it will begin at the Houſe of God.

Μία ἀμοιβὴ χυειωτάτη τοῦ τὰ δῶρα ἄφθαρτα τῷ Θεῷ. *Clem. Alex. Strom. l.* 7. Deum colit, quiſquis imitatus eſt. Senec. Epiſt. 95. Vid. Chryſoſt. Hom. 25, in Matth. Ἴσχυον

II. We ſhould be ſo much the more earneſtly preſſed unto this, by how much it is the greater evidence of our converſion unto God, and by how much more apt we are to call for mercies when we want them, then with the Leper to returne praiſes when we do enjoy them. Ten cried to be healed, but there was but one that returned glory to God. Veſſels will ſound when they are empty, fill them and they are preſently dumb. When we want mercies, then with *Pharaoh* we cry out for pardon, for

Sect. 8.

peace, for ſupplies, for deliverances; but when prayers are anſwered, and our turne ſerved, how few remember the method which God preſcribes, *Call on me in the day of trouble, I will hear thee, and thou ſhalt glorifie me.* Pſal. 50. 15. yea how many like Swine trample on the meat that feeds them, and tread under foot the mercies that preſerve them? How many are ſo greedily intent upon the things they deſire, that they cannot ſee nor value the things they enjoy. *Omnis feſtinatio cæca eſt.* It is noted even of good King *Hezekiah*, that he *did not render according to the benefits* which he had received, 2 *Chron.* 32.25. Therefore we ſhould be exhorted in our prayers for pardon and grace, to do as the Church here doth, to promiſe the Sacrifices of *Thankfulneſs* and obedience, not as a price to purchaſe mercy (for our good extends not unto God, *Pſal.* 16. 2.) but as a tye and obligation upon our ſelves, to acknowledge and return the praiſe of mercy to him that gives it. And this the Apoſtle exhorteth us unto, *that our requeſts ſhould be made known unto God*, not onely with prayer and ſupplication, but *with Thankſgiving*, Phil. 4. 6. 1. *Theſſ.* 5. 17. 18. 1 *Tim.* 2. 1. which we finde to have been his own practice. *Eph.* 3. 14. 20. 21. We ſhould keep a Catalogue of Gods mercies to quicken us unto dutie, as well as a Catalogue of our own ſins to make us cry for mercy. And unto this duty of Thankſgiving we may be excited.

Seneca de Benefic. li. 3. c. 3. Liv. lib. 22.

I. By the conſideration of *Gods greatneſs. Great is the Lord, & therefore greatly to be praiſed*, Pſal. 145. 3. The *praiſes* of God ſhould be according to his

Name

Name Pſ.48 10. Pſ.96.8. All things were made for no other end, but to return glory to him that made them. Becauſe all things are *of him*, therefore all muſt be *to him*, Ro.11.36. And this the very *Figure* of the world teacheth us. For a *Circular line* ends where it began, and returns back into its originall point, by that means ſtrengthning and preſerving it ſelf. For things are uſually ſtrongeſt when neareſt their *originall*, and the more remote from that, the weaker they grow. As a tree is ſtrongeſt at the root, and a branch or bough next the trunk or ſtock, and the further out it grows from thence, the ſmaller and weaker it grows too; and the further it is from the originall of its being, the nearer it is unto not. Being. So all creatures are hereby taught both for preſervation of that being they have, & for ſupply of what perfections they want, and in both, for the ſetting forth of the greatneſs of their Maker; (out of whoſe infinite Being all finite beings are ſuſtained & perfected) to run back unto God, for whoſe ſake they are, and have been created. Rivers come from the Sea; and therefore run back into the Sea again; The trees receive ſap from the earth, and within a while pay it back in thoſe leaves that fall down to the earth again. Now as God hath made all creatures thus to ſhew forth the glory of his greatnes, ſo he will have them do it by theſe *Principles*, and in that maner of working which he hath planted in them. *Inanimate* & meer *natural creatures* are bid *to praiſe the Lord*, Pſal. 148. 8. 9. but this they do *blindly and ignorantly*, like the arrow which flies toward the marke, but underſtandeth not its

Vid. *Field* of the Chu. ch. *li.* 1 *cap.* 1 *Plutarch lib.* de E. Qui curat eſſe nihil propter te pro nihilo eſt & nihil eſt. Qui vult eſſe ſibi & non tibi nihil eſſe incipit inter omnia Bern. ſerm 20 in Cant. Eo quiſque peſſimus quo optimus, ſi hoc ipſum quod eſt optimus ad ſcribat ſibi ſerm. 84. in Cantic.

own motion, being directed thither by an understanding without and above it self. And thus when every thing by the naturall weight and inclination of its own form moveth to the place where it may be preserved, or draweth to it those further degrees of perfection, whereby it may be improved, and have more of being communicated to it, it may truly be said to praise the Lord, in that it obeyeth the Law which he planted in it, and it is by his wise providence carried back towards him, to derive its conservation & perfection from the same fountain from whence its Being did proceed. But now *reasonable creatures* being by God enriched with *Internall knowledge*, and that knowledge in his Church exceedingly raised by his manifestation of himself as their uttermost blessednes in the Word unto them, He therefore requires that we should *worke actively, and with intention of the End* for which he made us, guiding all our aimes and inclinations towards his glory by that internal knowledge of his Excellency which he hath implanted in us, and revealed to us. And indeed all other creatures are in this sense said to glorifie God, because the infinite power, wisdom, goodnes, and perfection of God which are in their beings and workings so notably relucent, do become the object of *reasonable creatures*, to contemplate upon, and by that means draw forth admiration and adoration of him.

Sect. 9. II. By the consideration of *Gods goodnes*. He deserves it at our hands. He gives more to us then we are able to render unto him. The Sun shines on the Moon with his own glorious light, the Moon returnes

returns but a faint & ſpotted light upon the world. We can return nothing unto God, but that which is *his own*, 1 Chro. 29. 16. and it goes not with that purity from us as it came unto us, We cannot ſend forth a thought round about us, but it will returne with a report of mercy, and that mercy calls for a returne of praiſe. [a] But above all, the *goodneſs* of God mentioned in the text, *Taking away iniquity and receiving graciouſly*, this calls for the *Calves of the lips* to be offered, as in the new Moons, with Trumpets and ſolemnity, *Num.* 10. 10. the beams of the Sun the more directly they fall on the body of the Moon, do fill it with the more abundant light: ſo the more copious and notable Gods mercies are unto us, the more enlarged ſhould our praiſes be unto him. Therefore true Penitents that have more taſted of mercy, are more obliged unto thankſgiving, *Pſal* 147. 20. *Excellent ſpeech is not comely in the mouth of Fools.* Prov. 17. 7. But *Praiſe is comly for the upright*, Pſal. 33. 1. For as God is moſt diſhonoured by the ſinnes of holy men when they are committed againſt light, and break forth into ſcandall, as a [b] ſpot in ſilk is a greater blemiſh then in Sackcloth, 2 *Sam* 12. 14. So is he moſt honoured by the confeſſion and praiſes of holy men, becauſe they know more of his glory and goodneſs then others, and can report greater things of him. Wicked men ſpeak of God by *hear-ſay*, and by *notion* onely, but holy men by [c] intimate *Experience*.

[a] Magna eſt gratia quæ tribuitur hominibus vehementer egentibus, & in rebus magnis & difficilibus & cum quis beneficium alicui dat ſolus, aut primus, *vid. Ariſt. Rhet. lib.* 2. *c.* 7 itaq; in hujuſmodi benefactores admiſſa gravius vindicantur. L. 1. de obſequiis parentibus & patronis præſtat. *D. & L.* 28. *de pœnis. ſect.* 8.

[b] Pretioſam veſtem exigua quævis macula turpius decolorat. Nobis ad immunditiam minima quævis in obedientia ſufficit, &c. *Bernard. ſer. de triplici cuſtodia.*

[c] Eſt locus ubi vere quieſcens & quietus cernitur Deus, locus omnino non judicis non magiſtri, ſed ſponſi ſed heu rara hora & parva mora. *Bern ſer.* 23. *in Cant.* Mens ineffabili verbi illecta dulcedine quodammodo ſe ſibi furatur, in ò rapitur atque elabitur a ſcipſa ut verbo fruatur-dulce commercium, ſed breve momentum & experimentum rarum. *Ibid ſerm.* 85. *vid. etiam ſerm.* 83. *& ſerm.* 1. 3. 31.

perience, as the Queen of *Sheba* knew more of *Solomons* wiſdom from his mouth, then from his fame. He that ſees but the outward Court and buildings of a Palace, can ſay it is a glorious place: but he that like the Ambaſſadours of the King of *Babylon* in *Hezekiah* his time, ſhall be admitted to ſee *the houſe of precious things*, and all the *Treaſures of the Palace*, can ſpeak much more honourably of it. Every one might ſee and admire the ſtones of the Temple without, who were not admitted to view the Gold, and curious workmanſhip within. The more intimate Communion a man hath with God as a Redeemer, the more glorious and abundant praiſes can he render unto him. Beſides [a] *Praiſe is the language of Heaven*; the whole *Happineſs* of the Saints there is to *enjoy God*, and their whole *buſineſs* is *to praiſe him*. And they who are to live in another Country will be more ſolicitous to learn the language, and foreacquaint themſelves with the manners and uſages of that countrey, than they who have no hopes nor aſſurance of comming thither. As they who have *hope* to be *like Chriſt in glory*, will *purifie* themſelves, that they may in the meane time be *like him in grace* 1 John 3. 2, 3. So they that have hope to praiſe him for ever in heaven, will ſtudy the Song of *Moſes* and of the Lamb before they come thither. And indeed none can praiſe God but they that can abaſe and deny themſelves; wicked men in all duties ſerve and ſeeke themſelves. But the very formality of praiſe is *to ſeek God*, and to make him the End of our ſo doing. The Apoſtle exhorts us *to offer our ſelves a living*

[a] Illa domus lætitiæ eſt, iſta militiæ. Illa domus laudis, iſta orationis. *Bern. ſerm. 2 in dedicat. Eccle.*

ving ſacrifice, Rom. 12. 1. that is to ſay, to ſeparate our ſelves for God, and for his uſes. The *ſacrifice* we know was *Gods*; for his ſake it was burnt and broken, and deſtroyed. We muſt be ſuch Sacrifices, deny our ſelves, be loſt to our ſelves; not ſerve, not ſeek, nor aime at our ſelves: but reſolve to eſteem nothing dear in compariſon of Gods honour, and to be willing any way whether by life or by death that hee may be magnified in us, *Acts* 21. 13. *Phil.* 1. 20. *Love of Communion* in naturall creatures is ſtronger then *ſelf love*; Stones will move upward, fire downward, to preſerve the univerſe from a vacuity, and to keep the compages of nature together. How much more is, and ought the love of God himſelf in the new creature to be ſtronger then ſelfe-love whereby it ſecks and ſerves it ſelfe? And without this, all other ſevices are but *Ananias* his lye, lyes to the holy Ghoſt, keeping to our ſelves what we would ſeem to beſtow upon him. Lifting up the eyes, beating the breaſt, ſpreading the hands, bending the knee, hanging down the head, levelling the countenance, ſighing, ſobbing, faſting, howling all, nothing elſe but mocking of God. And we may ſay of ſuch men, as the Emperor of him that ſold the glaſſes for pearl (though in a ſadder ſenſe) *Impoſturam faciunt & patientur*. They deceive God, and fail in his precepts, and they ſhall be themſelves deceived, and faile in their owne expectation. For *the hope of the wicked ſhall prieſh.* Sect. 10.

III. By a double conſideration of *our ſelves*.

I. Of our natural *Torpor* and ſluggiſhneſs unto this duty. As the dead Sea drinks in the River *Iordan*,

and is never the sweeter; and the ocean all other Rivers, and is never the fresher. So wee are apt to receive daily merces from God; and still remaine unsensible of them, unthankfull for them. Gods mercies to us are like the dew on all the *ground*, our thanks to him like the dew on the *fleece*. We are like Fishermens wheels, wide at that end which lets in the Fish, but narrow at the other end, so that they cannot get out again. Greedy to get mercy, tenacious to hold it, but unthankfull in acknowledging or right using of it. The rain comes down from heaven in *showers*, it goes up but in *mists*. We sow in our land *one measure*, and receive ten; yea *Isaac* received an hundred fold, *Gen.* 26. 12. But God sowes ten, it may be an hundred mercies amongst us, when we scarce return the praise and the fruit of *one*. Our hearts in this case are like the windowes of the Temple, 1 *King.* 6. 4. *wide inward* to let in mercies, but *narrow outward* to let forth praises. Now as *Solomon* sayes, *if the Iron be blunt, we must put to the more strength*; and as Husbandmen use where the nature of land is more defective, to supply it with the more importunate labour; so having hearts so earthly for the performance of so heavenly a duty, we should use the more holy violence upon them; and as the Widdow did extort justice from an unjust Judge by her continuall coming, *Luke* 18. 5. we should presse and urge and with ingenuinted importunity charge this duty upon our lives, as the Psalmist doth, *O that men would praise the Lord for his goodnesse, & for his wonderfull workes to the children of men*, Psal. 107.

107.8 15,21,31. II. Of our *own benefit*. For indeed all the benefit which ariseth out of this duty, redounds to us, and none to God. His glory is infinite, and eternall the same, there is nor can be no accession unto that by all our praises. When a *Glasse* reflecteth the brightnesse of the Sun, there is but an *acknowledgment* of what was, nor any *addition* of what was not. When an excellent *Orator* makes a Panegyricall Oration in praise of some honorable Person, he doth not infuse any dramme of worth into the person, but only setteth forth and declareth that which is unto others. A curious *Picture* praiseth a beautifull face, not by adding beauty to it, but by representing that which was in it before. The window which lets in light into an house, doth not benefit the light, but the house into which the light shineth. So our praising of God doth serve to quicken, comfort, and refresh our selves, who have interest in so good a God: or to edifie and encourage our brethren, that they may be ambitious to serve so honorable a Master: but they adde no lustre or glory to God at all.

Ipse sibi omnia Tertul. contra Praxeam. cap. 5

Now lastly, for the right performance of this Duty. It is founded on the due apprehensions of *Gods Being Good, and of his doing God, Psa.* 119.68 Or on his Excellency in himself, and his goodnesse unto us. In the former respect it standeth in *adoring and extolling the great Name of God*, ascribing in our hearts and mouthes blessednesse unto him, acknowledging his infinite *Majesty* in himself, and his *Soveraignty* over us his poore creatures, *Exod.* 15.11. *Mic.* 7.18. And so covering our

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faces, and abhorring our ſelves in his ſight, *Iſaiah 6 Iob* 42. 5. 6, not daring to queſtion any of his deep, abſolute, and moſt unſearchable Counſels; but becauſe all things are *of him*, to acknowledge that all things ought to be *for and to him*, and are to be reduced to the *Ends of his glory*, by the *counſell of his own* * *will*: *Rom.* 9. 20. 21. *Rom.* 11. 33, 36. *Matth* 11. 25, 26. *Pſal.* 135. 5, 6. *Iob* 9. 12. *Epheſ.* 1. 11: In the latter reſpect, as he is the God in whom we *live and move, and have our being* and hope for our bleſſedneſs: ſo it importeth, firſt a *glorying* and rejoycing in him as our alone felicity. *Pſal.* 33. 1. *Habac.* 3. 18. *Phil.* 4. 4. Secondly, a *chooſing* and preferring him above all other good things, making him our end and aym, in life, in death, in doing, in ſuffering *Rom*, 47. 8. Thirdly, a thankfull *acknowledgement* of all his mercies, as moſt *beneficiall* unto us, and moſt gratuitous and free in regard of him; 2 *Sam* 7. 18. *Lam.* 3. 22, 23. Laſtly, a conſtant *endeavour of a holy life*, ſo to bring forth fruit, to do the will of God, and to finiſh his work which he hath ſet us, ſo to order our converſation aright before him, as that he may have aſcribed unto him the glory of his authority over the conſciences of men, and of the power of his Love ſhed abroad in their hearts, and that all that ſee our converſation may ſay, Doubtleſs, the God whom theſe men ſerve after ſo holy a manner, for whom they deſpiſe all outward and ſinfull pleaſures, is a holy and bleſſed God, infinitely able to com-

* *Deſſe ultatem quæſtionis cur alius ſic, alius vero ſic natus eſt, velut ipſe ſolvendo ſibi ſit Apoſtolus. -- Et hujus rei ſententiam ipſe ſibi ab hoc perduxit ut diceret, cujus vult miſereri, & quem vult obdurat. Auguſt. contra 2. Epiſt. Pelag l. 4. c. 7. & l. 4. c. 9. Cur in diverſis auſtrem judicium niſi hic ſolo? de Dono perſev. c. 8 de peccat. meritis & remiſſ. l. 2. cap 5.*

a *Juſtinus Martyr de ſe fatetur, ſe conſpectu Chriſtianorum in more conſtantiâ colligere veram eſſe quæ apud ipſos vigeret pietatem. -- præſagia illa piæ obſtinationis, quam ex ſolo animo fingebat.* Quis enim non

inimicitiæ ne eius concutitur ad reprehendum quid iratus in re ſit? Quis non ubi requiſierit accedit? ubi accederit horret? Tertul. Apolog. c. 46.

fort

ort, ſatisfie, and reward all thoſe that to conſcionably and conſtantly give themſelves up unto him, *John* 15. 8. and 17. 4. *Pſal* 50. 23. *Deut.* 4. 6, 7. *Mat.* 5. 16. 2 *Cor.* 9. 13. 1 *Pet.* 1. 2.

The ſecond particular in the *Covenant* is, *amendment of Life*, and a more ſpeciall care againſt thoſe ſins of carnall confidence, and ſpirituall adultery, whereby they have formerly diſhonored and provoked God. From whence there are two obſervations which offer themſelves. *Sect.* 12.

I. That true repentance and ſound converſion, as it makes a man *thankful* for the *pardon* of ſin paſt, ſo it makes him *careful* againſt the *practice* of ſin for the time to come, eſpecially thoſe *particular ſins*, whereby he had formerly moſt diſhonored God, and defiled his own conſcience. This doctrine conſiſteth of two parts which we will conſider aſunder.

And firſt of this care and purpoſe of amendment in generall. When the poor *Converts* who had been guilty of the moſt precious and innocent blood that ever was ſhed, began to be convinced of that horrible ſin, and found thoſe *nailes* wherewith they had faſtned the *Lord of Glory* to a Croſſe, pricking and peircing of their own hearts, with what bleeding and relenting affections did they mourne over him? with what earneſt importunities did they inquire after the way of ſalvation wherein they might ſerve and enjoy him! never were their hands more cruel in ſhedding that blood, then their hearts were now ſolicitous to be bathed in it, to be cleanſed by it, *Acts.* 2. 37. The poor *Prodigall* who is the Embleme of a penitent

Oportebat quidem si fieri posset revivere me (ut ita loquar) denuo quod male vixi; sed faciam recogitando quod per operando non possum. *Bern. Serm de Cant. Ezek.*

sinner, when he *came to himself* againe, or bethought himself, as the phrase is, 1 *King.* 8. 47. (for we doe never depart from God, but we doe withall forsake and lose our selves, and are transported with a spirituall madnes from our right mindes) immediately grew to a resolution of arising out of that base and brutish condition, and of going home *to his Father*, and by that meanes to his *wit* and *senses* againe. So when by *Johns* preaching of repentance, men were turned to the *Wisdom of the just*, (for all unrighteousnes is folly and madnesse) and were prepared for the Lord, we immediatly finde what a speciall care they had to be informed in the ways of duty, earnestly inquiring after that new course of obedience which they were now to walkin, *Luke* 3. 10, 12, 14. All true Penitents are of the mind of these in the Text, wee will not say *any more*, and what have I to do *any more* with Idols? *ver.* 8. as *Ezra* in his penitent prayer, Should we *new again* break thy Commandments? *Chap.* 9 13. When Christ rose from the dead, he *died no more* and when wee repent of sinne, it must be with a repentance that must *never any more* bee repented of, *Rom.* 6. 9. 12. 2 *Cor.* 7. 10. The time past of our life must suffice us to have wrought the will of the Gentiles, 1 *Pet.* 4. 3.

This care ariseth from the nature of *true repentance*, which hath two names usually given it; μετάνοια, a *change of the mind*; the heart is framed to have other and truer notions of sinne, of grace, of heaven, of hell, of conscience, of Salvation then it had before; for the mind of wicked men being defiled,

defiled, they can frame to themselves none but impure apprehensions of spirituall things, as a yellow eie sees every thing yellow, and a bitter palate tastes every thing bitter. 2. μεταμέλεια, *a change of the cares* and indeavours of life. That whereas before a man made provision for the flesh, and his study and care was how to satisfie the lusts of his own heart, *Rom.* 13.14. what he should eat, what he should drink, wherewith he should be cloathed: Now his care was how he may be saved, how he may honour and enjoy God, *Acts* 2 37. and 16.30. The first Question in *Repentance* is, *What have I done?* Jer. 8. 6. and the next Question is, *What shall I do?* Acts 9.6. And this care repentance worketh,

Consilium futuri expræterito venit. Senec. Ep. 28.

1. By a *godly sorrow* for sinne past. It brings into a mans remembrance the history of his former life, makes him with heavinesse of Spirit recount the guilt of so many innumerable sinnes wherewith he hath bound himself as with chains of darkness; the losse of so much pretious time misspent in the service of such a master as had no other wages to give but shame and death. The horrible indignities thereby offered to the Majestie and Justice of God, the odious contempt of his holy Will and soveraign Authority; the daring neglect of his threatnings, and undervaluing of his rewards; the high provocation of his jealousie and displeasure; the base corrivalry and contesting of filthy lusts which the grace of the Gospell, and the precious blood of the Son of God: the gainsaying, and wrestling, and stubborne antipathie of a carnall heart to the pure motions of the Spirit and Word

Sect. 13.

Word of Christ: the presumptuous repulses of him that standeth at the door and knocks, waiting that he may be gracious: the long turning of his back, and thrusting away from him the word of Reconciliation, wherein Christ by his Ambassadors had so often beseeched him to be reconciled unto God: The remembrance of these things makes a man looke with self-abhorrency upon himself, and full detestation upon his former courses. And he now no longer considers the *Silver or the Gold*, the profit or the pleasure of his wonted lusts, though they be never so delectable or desireable in the eye of flesh, he looks upon them as *accursed things* to be thrown away, as the converts did upon their costly and curious books, *Acts.* 19.19 *Isa.*30.22.31.7. Sin is like a *plaited picture* on the one side of it to the *impenitent* appeareth nothing but the *beauty of pleasure* whereby it bewitcheth and allureth them; on the other side to the *penitent* appeareth nothing but the horrid and ugly *face of guilt* and shame whereby it amazeth and confounded them. Thus the remenbrance of sinne past (which they are very careful to keep all ways in their sight, *Psal.*51.3.) doth by godly sorrow work especiall care of amendment of life for the time to come, 2 *Chron.*6.37 38. *Psal.*119.59. *Ezeck*,16 61,63.20.43.

Πενιχῶντι γὰρ ἀνδρὶ μάζα πιμοτέρα χρυσοῦ τε κ' ἀλέφαντος. Achæus Eretriens. apud Athenæum lib. 6. cap. 20

2. By a present *sence* of the weight and burden of remaining corruptions, which work, and move, and put forth what strength they can to resist the grace of God in us. As the time past wherein sin raigned, so the present burthen of sinne besetting

us,

us, is esteemed sufficient, and makes a man carefull not to load himself wilfully with more, being ready to sinck, and forced to cry out under the pain of those which hee unwillingly lieth under already. [a] A very glutton when he is in a fit of the gout or stone, will forbeare those meats which feed so painfull diseases. A penitent sinner is continually in pain under the body of sinne, and therefore dares not feed so dangerous and tormenting a disease. [b] The more *spirituall* any man is, the more *painefull* and burdensome is corruption to him, *Rom.* 7. 22. For *sin* to the *new man* is as *sickness* to the *naturall man*. The more exquisite and delicate the natural senses are, the more are they sensible and affected with that which offends nature. Contraries cannot bee together without combate. The spirit will lust against the flesh, and not suffer a man to fulfill the lusts of it, *Gal.* 5. 16, 17 the seed of God will keep down the strength of sin, 1 *John* 3. 9.

3. By an holy *jealousie*, and godly feare of the falsenes and back-sliding of our corrupt heart, lest like *Lots* wife it should look back towards *Sodome*, and like *Israel* have a minde hankering after the flesh pots of *Egypt*, the wonted profits and pleasures of forsaken lusts. A godly heart prizeth the love of God, and the feelings of spirituall comfort from thence arising above all other things, and is afraid to lose them. It hath felt the burnings of sinne, the stingings of these fiery Serpents, and

[a] Ὁ δὲ ἐν βαρδυπνίᾳ ποιεῖ. *Arist. Rhet. l. 2 c. 5.*

[b] Conflictus miserabilis. *Aug. de nup & concupis. l. 2 c. 1.* Quo quis pejus se habet, minus sentit. *Senec. Epist. 52.*

Solicitus incipit ambulare cum deo suo & ex omni patre scrutatur ne vel in levissima re tremenda illius Majestatis offendatur aspectus, Sic ardens & lucens

nendum in in domo se esse confidat, ubi sine omni timore ventorum accensum lumen soleat deportari, sed meminerit se esse subsidio, & utraque manu studeat operire quod portat, &c. Bernard ser. 3 in vigil. nativ.

hath often been forced to befoole it ſelfe, and to beſhrew its own ignorance; and with *Ephraim* to ſmite upon the thigh. And the burnt child dreads the fire, and dares not meddle any more with it; Conſiders the heavineſs of Gods frown, the rigour of his Law, the weakneſs and fickleneſs of the heart of man, the difficulty of finding Chriſt out when he hath withdrawn himſelfe, and of recovering light and peace againe, when the ſoule hath wilfully brought it ſelf under a cloud; and therefore will not venture to harden it ſelf againſt God. Thus godly feare keeps men from ſin, *Iob* 31.23. *Pſal.* 119.120. *Prov.* 28.14. *Eccleſ.* 9. 2. *Ier.* 32. 40. *Phil.* 2. 12. *Pſal.* 4.4.

4. By a *love to Chriſt*, and a ſweet recounting of the mercies of God in him. The leſs a man loves ſinne, the more he ſhall love Chriſt. Now repentance works an hatred of ſinne, and thereupon a love of Chriſt, which love is ever operative, and putting forth it ſelf towards holineſs of life. As the *Love of God* in Chriſt towards us worketh *forgiveneſs* of ſinne: ſo *our* reciprocall *love*, wrought by the feeling and comfort of that forgiveneſs, worketh in us an *hatred* of ſinne. A *direct* love begets a *Reflect* love, as the heat wrought in the earth ſtrikes back a heat up into the aire again. The woman in the Goſpel *having much forgiven her, loved much.* Luke 7. 47. *Wee love him becauſe he loved us firſt*; and love will not ſuffer a man to wrong the things which hee loves. What man ever threw away Jewels or money when he might have kept them? except when the

predo-

predominant love of ſomething better made theſe things comparatively hatefull, *Luke* 14. 26. What woman could bee perſwaded to throw away her ſucking child from her breaſt unto Swine or Dogs to devoure it? Our love to Chriſt, and his Law, will not ſuffer us to caſt him off, or to throw his Law behind our backs. *New obedience* is ever joyned unto *pardon* of ſinne and repentance for it, by the method of Gods *Decrees*, by the order and chaine of Salvation, and ariſeth out of the *internall character* and diſpoſition of a childe of God. We are not Sonnes only by *Adoption*, appointed to a *new inheritance*; but we are Sons by *Regeneration* alſo, partakers of a *new nature*, deſigned unto a *new life*, joyned unto a *new head*, deſcended from a *new Adam*, unto whom therefore we are in the power of his Reſurrection, and in the fellowſhip of his ſufferings to be made conformable, *Phil.* 3. 10. And the Apoſtle hath many excellent and weighty arguments to inforce this upon us; *Col.* 3. 1, 2, 3, 4 *If then ye be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt is ſitting on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.* 1. Our fellowſhip with Chriſt; wee are *riſen with him*; what he did *corporally for us*, hee doth the ſame *ſpiritually in us*. As a Saviour and *Mediatour*, he died and roſe *alone*; but as a *Head and ſecond Adam*, he never did any thing but his myſticall Body and ſeed were ſo taken into the fel-

lowſhip of it, as to be made conformable unto it. Therefore if he roſe as a *Saviour* to *juſtifie us*, we muſt as *members* be therin faſhioned unto him, and riſe ſpiritually by heavenly-mindedneſs, and a new life to *glorifie him*. 2. Wee muſt have our affections in Heaven, becauſe *Chriſt is there*. The heart ever turns toward its treaſure; where the body is, thither will the Eagles reſort. 3. He is there in *glory at Gods right hand*; and *grace* ſhould move to *glory* as a piece of earth to the whole. And he is there in *our buſineſs*, making interceſſion in our behalf, providing a place for us, ſending down gifts unto us. And the *Client* cannot but have his heart on his buſineſſe, when the *Advocate* is actually ſtirring about it. 4. We are *dead with Chriſt*, as to the life of ſinne. And a dead man takes no thought nor care for the things of that life from whence he is departed. A man *naturally dead* looks not after food, or rayment, or land, or money, nor labor; &c. And a man *dead to ſinne*, takes no more care how to provide for it. 5. In Chriſt we have a *new life*, therefore we ſhould have new inclinations ſutable unto it, and new proviſions laid in for it. A child in the womb is nouriſhed by the *navill*; being born, it is nouriſhed by the *mouth*. A naturall man feeds on worldly things by *ſenſe*, a ſpirituall man on heavenly things by *faith* and conſcience. We can have nothing from the firſt *Adam* which is not *mortall* and *mortiferous*. Nothing from the ſecond which is not *vitall and erernall*. Whatever the one gives us, ſhrinks, and withers into death; whatever the other, ſprings

and

and proceeds unto immortall life. Our life therefore being new, the affections that ſerves it, and wait upon it, muſt be new likewiſe. 6. This life is *our own*, not ſo any thing in the world beſides. I can purchaſe in the world onely *to me and mine Heires* for ever. but ſpirituall purchaſes are *to my ſelf* for ever. And every mans affections are naturally moſt fixed upon that which is moſt his *own*. 7. It is an *hidden life*, the beſt of it is yet unſeen, 1 *Iohn* 3. 2. and though the *Cabinet* which is ſeen be rich, yet the *Iewell* which is hidden in it is much richer. And there is a *ſinfull curioſity* in *luſt*, to look after the *hidden things of iniquity*, and to hanker after forbidden pleaſures: ſo there is a *ſpirituall curioſity* or ambition in *grace*, to aſpire towards hidden treaſures, to preſſe forward towards things that are before us, *to be clothed upon with our houſe that is from heaven*. As *Abſolom* being brought from baniſhment, longed to ſee the face of his father, [a] So the ſoule being delivered out of darkneſs, never thinks it ſees enough of light. When God did moſt intimately reveale himſelf unto *Moſes*, *Moſes* did moſt earneſtly beſeech him to *ſhew him his glory*, *Exod.* 33. 11. 18. The more ſweetneſſe we find in the firſt fruits, inſomuch of Chriſt as is revealed to us, the more ſtrong are our affections to the whole Harveſt, to that abundance of him which is hidden from us. A few cluſters of Grapes and bunches of Figgs, will enflame the deſire of enjoying that *Canaan* which abounds with them. 8. it is *hidden with Chriſt*, ſo hidden as that we know

[a] Non quieſco niſi oculetur me oſculo oris ſui. Gratias de oſculo pedum, gratias & de manus; ſed ſi ura eſt illi ulla de me, oſculetur me oſculo oris ſui, non ſum ingrata, ſed Amo; accepi fateor meritis potiora, ſed prorſus inferiora veris; deſiderio feror, non ratione, &c Bernard. ſer. 9 in Cant.

know where it is. Hidden, ſo that the *enemy* cannot reach it, but not hidden from the faith of the *child*. 9. It is hidden *in God*. It is *life in the fountaine*, Pſal. 36. 9. And every thing is perfectest in its originall and fountaine. And this is ſuch a fountaine of life as hath in it fulneſs without ſatiety, and purity without defilement, and perpetuity without decay, and Al ſufficiency without defect. Laſtly, It is *but hidden*, it is *not loſt*; hidden like ſeed in the ground; when Chriſt the Son of righteouſneſſe ſhall appear, this life of ours in him will ſpring up and appear glorious.

Now next let us conſider this care of Repentance againſt a mans own more paticular and *ſpeciall ſins*. *Aſſur ſhall not ſave us, we will not ride upon horſes &c. Iſrael* had been guilty of very many provocations, but when they come to covenant with God, and to renew their repentance, their thoughts and cares are moſt ſet againſt their *carnal confidence*, and *ſpirituall adultery*. Their moſt unfained deteſtations, their moſt ſerious Reſolutions were againſt theſe their moſt *proper ſinnes*. True Repentance worketh indeed a *generall hatred of every falſe way*, Pſal. 119. 128. and ſuffereth not a man to allow himſelf in the ſmalleſt ſinne. Yet as the Dogge in hunting of the Deere, though he drive the *whole Herd* before him, yet fixeth his eye and ſent upon ſome *one particular* which is ſingled out by the dart of the huntſman: ſo though ſound converſion doe work an *univerſal hatred of all ſin*, becauſe it is ſinne, (for Hatred is ever againſt the who kinde of a thing) Though every member of the

aTeſtimonium credibile nimi guſtatæ ſapientiæ eſt eſuries ipſa tam vehemens, Serm. 2 de duabus menſis. Non exundit deſiderium Sanctum ſœlix inventis, ſed extendit, &c. ſer 84. in Cant. Vide ſis Claudii Eſpencæi libellum de Langucre ſpirit. cap. 3 & 4 Sect. 14.

Ὀργὴ περὶ τὸ καθ' ἕκαστα, τὸ ὅλῳ δὲ πρὸς τὸ γένη, Ariſt. Rhet. lib. 2.

the oldman be mortified, and every grace of the new man ſhaped and faſhioned in us: yet the ſevereſt exerciſe of that *Hatred* is againſt the ſinnes whereunto the conſcience hath been more enſlaved, and by which the name of God hath been mroe diſhonored. A man that hath many wounds, if there be any of them more deep, dangerous or nearer any vitall part then the other, though he will tend the cure of them all, yet his chiefeſt care ſhall be towards that. As the King of *Syria* gave command to his Army to ſingle out the *King of Iſrael* in the battle, 1. *King.* 22. 31. ſo doth repentance lay its batteries moſt againſt the higheſt and ſtrongeſt and moſt *raigning ſinne* of the heart; and by how much the more a man prized it before, by ſo much the more doth he deteſt it now. They counted no ſilver nor gold too good to frame their Idols of before; their eare-rings ſhall goe to make them a Calf, *Exod.* 32, 3. but when they repent, nothing can be too baſe to compare them, or to caſt them unto, *Iſay* 2. 20. 30. 22.

The Humane *nature* is the ſame in all men, yet ſome faculties are more vigorous in ſome, and others in others; ſome witty, others ſtrong, ſome beautiful, others proper, ſome a quick eye, others a ready tongue; ſome for learned, others for mechanicall profeſſions; as ſome grounds take better to ſome kind of grain then to others: ſo in the *new man*, though all the graces of Chriſt are in ſome degree and proportion ſhaped in every Regenerate perſon, yet one excels in one grace, another in another. *Abraham* in faith, *Iob* in patience, *Moſes* in meek-

meekneſs. *David* in meditation, *Solomon* in wiſdome, *Phineas* in zeal, *Mary Magdalene* in love. *Paul* in labour &c. And ſo is it in the *old man* too. Though by nature we have the members of originall corruption, yet theſe put themſelves forth in actuall vigour differently. One man is more poſſeſſed by a proud Divell, another by an unclean one, *Ahaz* ſuperſtitious, *Balaam* ambitious, *Cain* envious, *Corah* ſtubborne, *Eſau* profane, *Iſmael* a mocker, the young man a worldling. According to different complexions and tempers of Body (by which Habituall luſt is excited and called forth into act) or according to differences of education, [a] countries, callings, converſe, and intereſts in the world, ſo men are differently aſſaulted with diſtinct kinds of ſinne, and moſt men have their *peccatum in deliciis*, which they may more properly call *Their own*, *Pſalm.* 18. 23. And as this ſinne is uſually the ſpecial barre and obſtacle that keeps men from Chriſt, as wee ſee in the example of the young man, *Mark.* 10. 22. and of the Jewes, *John* 5. 44, 12. 42. 43. So when Chriſt hath broken this obſtacle, and gotten the throne in a mans heart, then the chiefe work of Repentance is to keep this ſinne from gathering ſtrength again; for as they ſay of ſome kind of *Serpents* that being cut in pieces, the parts will wriggle towards one another

a *In eodem prato Bos herbam quærit, canis leporem, Ciconia Lacertum.* Seneс. Ep. 108.

b *Multæ gentes ob ſpecialia quædam peccata infames; unde illud,* τεῖα κάππα κάκιστα Suid. in κάππα *Simile Bœotis, Pharſelii, Theſſali, ob voracitatem. vid. Athen. l. 10. Iſauri & Arabes ob latrocinia Dion. l. 55. Ammian Marcel. l. 14. Theodoſ. Cod. de ſertis l. 10 & c. Plin. l. 6. c. 28. Strabo lib. 16.* Diodor. Sicul. l. 3. *Quo mancipia vendunt, nationem, cujuſque in venditione pronunciare debent ----- Præſumptum etenim eſt quoſdam ſervos malos videri, quia & natione ſunt quæ magis infamis eſt.* Leg. 31. Sect. 21. D. de Ædilitio Edicto. *Athenarum linguata Civitas.* Tertul. de Anima c. 3. *Hinc adagia, Cretenſi mendacior, Pæno perfidior, Scytha aſperior, Sabarita faſtuoſior, Miletiis effeminatior, &c. Vid Eraſm in initio Chiliad. & Alex. ab Alex. genial. 4. cap. 13. Ariſt. Rhet. lib. 6. cap. 7. Liv. lib. 45.*

another, and cloſe and get life again: ſo of all ſinnes a man is in moſt danger of the Reviving of his own proper corruption, as being like the nettle, whoſe *roots* are ſo crooked, are ſo catching to the ground, that it is a work of much care to keep the ground clean of them after they are weeded out.

And therefore repentance ſets it ſelf particularly againſt that ſin, as a ſpeciall argument of ſincerity. *I was upright*, ſaith *David*, *before him, and kept my ſelf from mine iniquity.* Pſal. 18. 23. And *he that is begotten of God*, ſaith the Apoſtle, *keepeth himſelf*, 1 *John* 5. 18. which hee doth certainly with moſt vigilancy there where he is in moſt danger of being aſſaulted. See in *David*, He had in that great and ſcandalous fall of his, ſtained his conſcience with *impure luſt*, with the *guilt of blood*, and that not out of ignorance or common infirmitie, or ſuddain paſſion and ſurprizall of ſome haſty temptation, (which might happily have conſiſted with uprightnes,) but ſeriouſly, and *deliberately*, uſing many cunning arts, and *carnal ſhifts* of ſinful wiſedome to colour and daub it over: And laſtly by this means had given a great blow to the holy name of God, and *cauſed his enemies to blaſpheme*, (as *Nathan* tells him, 2 *Sam.* 12. 14.) Therefore in his *Penitential Pſalm*, theſe four things he principally inſiſts upon, *A clean heart*, pardon of *bloud-guiltineſs*, *Truth in the inward parts*, and *occaſion to teach tranſgreſſours the way of God*, that they may be converted, *Pſal.* 51, 6, 7, 10, 13, 14. See it in *Zacheus*. Worldlineſſe and de-

frauding had been his ſin, [a] Reſtitution and Liberality are the evidences of his repentance in ſpeciall for that ſin, *Luke* 19. 8. So *Mary Magdalen*, Her ſin, had been *uncleanneſſe*, Her eyes veſſels and factors for adultery, Her hair a Net plaited and ſpread to catch ſinners. She remembred her wanton kiſſes, her provoking perfumes; and now in her converſion where her ſin had been moſt *prevalent*, there her *ſorrow* was moſt *penitent*, and her *repentance* moſt *vigilant*; her eyes veſſels of tears, her kiſſes humbled, or rather advanced unto the feet of Chriſt; her hair a towell to wipe off thoſe tears which ſhe judged too unclean for ſo holy feet to be waſhed withall; Her Ointment poured out upon a new lover, who had annointed her with his grace, *Luke* 7.37,38. The ſin of the Jailor againſt *Paul* and *Silas*, was *cruelty*, *Acts* 16. 24. and the firſt fruit of his repentance was *courteſie* to them; He brought them out of a dungeon into his own houſe; from the ſtocks, to his table; became an Hoſt in ſtead of a Jaylor, a Chyrurgion in ſtead of a Tormentor, and waſhed their ſtripes, *verſ.* 30,33,34. This was *Daniels* method of working repentance in *Nebuchadnezzar*, perſwading a proud oppreſſing Tyrant unto juſtice and mercy, *Dan.* 4. 27. and *Paul* unto *Felix*, preaching before a *corrupt* and *laſcivious* Judge, of *Righteouſneſſe*, *Temperance*, and judgement to come, *Acts* 24.25. And to the learned and ſuperſtitious Philoſophers, in a learned diſcovery, and

making

a *Quod quadruplum reddat Zachæus, videtur quidem potius exabundantia pietatis quam ex vi legis feciſſe. Lex enim quadrupli pœnam in una tantum furti ſpecie ſtatuit*, Exod. 22 v. 4 *Vide Maldonat. & Lucam Brugenſ. Sane quod ad edictum prætoris attinet, videtur tantum in duplum tenere* lib. 1. D. *de Publicanis. At non frater ejus cognomento Felix pari moderatione agebat, jampridem Judææ impoſitus, & cuncti malefacta ſibi impune ratus, tanta potentia, ſub nixo Tacit. Annal. l.* 2 *Antonius Felix per omnem ſævitiam ac libidinem jus Regium ſervili ingenio exercuit Druſilla Cleopatræ & Antonii nepte in matrimonium ac* [illegible] *Tacit. Hiſt. l.* 5 *vide Joſeph. Antiq. l.* 20 *c.* 5. *Libertis ejus poteſtatem ſummam ad omni ſtupris exitio, cædi, proſcriptionibus omnia jacebant. Ex quibus fœlicem legionibus Judææ præfecit. Sext. Aur. Victor in Claudio.*

making known unto them their *unknown God*, *Acts* 17.23. So *John* the Preacher of *Repentance* laid his axe to *the root of every tree*, to the radicall and prevailing luſt in every order of men; to extortion in the Publican, and to covetouſneſſe in the people, to violence in the Souldiers, to carnall confidence in the Phariſees, *Matth* 3.7. *Luke* 3.9.14. and ſo Chriſt to the young man, *One thing thou wanteſt*, Mark. 10.21. and to the woman of *Samaria*, *Go call thy Husband*, John 4. 16. when indeed he was an Adulterer and not an Husband.

The reaſon of this care of *Repentance* is, 1. Becauſe in godly Sorrow this Sin hath lien moſt heavy upon the conſcience. Hereby God hath been moſt of all deſpiſed and diſhonoured; our conſciences moſt waſted and defiled: our hearts moſt hardned; our affections moſt bewitched and intangled. It hath been a *Maſter ſin*, that hath been able to command, and to draw in many other *ſervile luſts* to wait upon it Many wounds even after they have been healed, will againſt change of weather affect the part wherein they were, with pain and aking; and therefore men uſually are more tender of that part, keep it warmer, fence it with Furres and Sear-cloathes; as the Apoſtle ſaith, that on our diſhonourable parts we beſtow the more abundant honour; ſo on ſuch an infirm and tender part, we beſtow the more abundant care; and the like do we in thoſe wounds of the Soul, which are apteſt to bleed afreſh.

2. Hereby (as was ſaid before) we teſtifie our *uprightneſſe*. When we will not ſpare our beloved

ſin, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor diſguiſe our ſelves like *Tamar*, nor hide amongſt the buſhes and trees like *Adam*, or in the belly of the Ship, with *Jonah*, nor ſpare any wedge of Gold with *Achan*, or any delicate *Agag*, any fatling ſins with *Saul*, but with *David* will ſhew that we hate every falſe way, by throwing the firſt ſtone at our firſt ſin, that which lay neareſt and cloſeſt in our boſomes, which the Scripture calls *Cutting off the right hand, and plucking out the right eye.* As *Cranmer* put that hand firſt into the fire, which had before ſubſcribed to ſave his life. The ſtory of the *Turkiſh Emperour* is commonly known, who being reported ſo to dote on one of his Concubines, as for love of her, to neglect the affairs of his Kingdom, cauſed her to be brought forth in great pomp, and cut off her head before his Baſhaws, to aſſure them that nothing was ſo dear unto him, but that he could willingly part from it, to attend the publike welfare. This was an act of *cruelty* in him; but the like is an act of *penitency* in us, when we can ſacrifice the deareſt affections wherewith we ſerved ſin. Let Chriſt kill our *Agag*, though delicately apparrelled, and divide the richeſt of all our ſpoils. If we be *learned*, we ſhall direct all our ſtudies unto the fear of God, *Eccl.* 12. 12, 13. If *Rich*, we ſhall lay up a Foundation of good Works againſt the time to come, and conſecrate our merchandiſe as holy to the Lord, 1 *Tim.* 6. 18. *Iſai.* 23 16 If *Wiſe*, if Honourable, if Powerful, if adorned with any endowment, our buſineſſe will be with *Bezaleel* and *Aholiab*,

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which had been Satans armor, and weapons of unholines to be now weapons of holineſs, & dedicated unto Chriſt, *Rom* 6.19. This is the holy revenge which godly ſorrow taketh upon ſin, 2 *Cor.* 7.11.

If any men who profeſs repentance and think they are already long ago converted unto God, would examine the truth of their converſion by this Touchſtone, it would miniſter matter of much humiliation and fear unto them, when their own heart would reply againſt them as *Samuel* againſt *Saul*, Haſt thou indeed, as thou profeſſeſt, done the work of the Lord in deſtroying *Amalek*, *What then meaneth the bleating of the ſheep, and the lowing of the Oxen in mine ears?* what mean theſe worldly and covetous practiſes? theſe Laſcivious or Revengefull ſpeeches? theſe earthly, ſenſuall, or ambitious luſts? are theſe *Agags* ſpared and kept delicately, and canſt thou pleaſe thy ſelf in the thoughts of a ſound repentance? Did *Paul* fear that God would humble him for thoſe that had not repented amongſt the *Corinthians*, by this argument, becauſe he ſhould finde envyings, ſtrifes, and debates amongſt them? 2 *Cor.* 12.20, 21. And wilt thou preſume of thy repentance, and not be humbled, when thou findeſt the ſame things in thy ſelf? Haſt thou never yet proclaimed defiance to thy beloved ſin? made it the mark of thy greateſt ſorrows, of thy ſtrongeſt prayers and complaints unto God? Haſt thou never ſtirred up

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nor roll it under our tongue, nor hide it in our and abo..en we will not muffle nor diſguiſe our ſelve the medita.. nor hide amongſt the buſhes and ..ure in the Holy ſeverity of Gods Book and the miniſtery thereof againſt it: made no covenant with thine eye, put no knife to thy throat, ſet no dore before thy lips, made no friends of unrighteous Mammon: doſt thou ſtill retain hankering affections after thy wonted delights, as *Lots* wife after *Sodom*, and are the fleſh pots of *Egypt*, deſirable in thy thoughts ſtill? *Be not high minded, but fear.* There is no greater argument of an *unſound Repentance* then indulgent thoughts, and reſerved delight and complacency in a maſter ſinne. The divell will diligently obſerve, and haſtily catch one kinde glance of this nature, (as *Benhadads* ſervants did, 1 *Kings* 20. 33.) and make uſe of it to do us miſchief. *David* had been free from ſome of his greateſt troubles, if he had not relented towards *Abſolom*, and called him home from baniſhment. He no ſooner kiſſed *Abſolom*, but *Abſolom* courted and kiſſed the people to ſteal their hearts away from him. As there are in points of *faith, fundamentall articles*, ſo there are in points of *practice fundamental duties*. And amongſt them none more primary, and eſſential unto true Chriſtians then *ſelf denial*, *Matth.* 16. 24. and this is one ſpeciall part and branch of ſelf-deniall to keep our ſelves from *our own iniquity*; and to ſay to our moſt coſtly and darling luſts, Get ye hence. *Aſhur* away, Idols away, I will rather be fatherleſſe, then rely upon ſuch Helpers.

THE

THE FOURTH SERMON.

HOSEA 14. VER. 3, 4.

3. *Aſhur ſhall not ſave us, wee will not ride upon Horſes, neither will we ſay any more to the work of our hands, ye are our gods; for in thee the fatherleſſe findeth mercy.*
4. *I will heal their backſlidings, I will love them freely; for mine anger is turned away from him.*

THere remaineth the ſecond Point formerly mentioned, from the Promiſe or Covenant which *Iſrael* here makes, which I will briefly touch, and ſo proceed unto the fourth verſe; and that is this:

That true Repentance and Converſion taketh off

off the Heart from all *carnall confidence*, either in *domeſtical preparations* of our own, *We will not ride upon Horſes*: or in *forraign aid* from any confederates, eſpecially enemies of God and his Church, though otherwiſe never ſo potent. *Aſſhur ſhall not ſave us*: Or laſtly, in any ſuperſtitious, and *corrupt worſhip*, which ſends us to God the wrong way, *We will not ſay any more to the work of our hands, ye are our gods*, and cauſeth the Soul in all conditions, be they never ſo deſperate, ſo deſolate, ſo incurable, to rely only upon God. It is very much in the nature of man fallen, to affect an *abſoluteneſſe*, and a ſelf ſufficiency, to ſeek the *good* that he deſireth within *himſelf*, and to derive from himſelf the ſtrength whereby he would repell any *evill* which he feareth. *a* This ſtaying within it ſelf, *Reflecting* upon its own power and wiſedome, and by conſequence affecting an independency upon any ſuperiour vertue in being and working, making it ſelf the firſt Cauſe, and the laſt End of its own motions; is by Divines conceived to have been the *firſt ſin* by which the creature fell from God, and it was the *firſt Temptation* by which Satan prevailed, to draw man from God too. For ſince next unto God every Reaſonable created Being is neareſt unto it ſelf, we cannot conceive how it ſhould turn from

a *Sua poteſtate delectari, velut Bonum ſuum ſibi ipſi eſſent à ſuperiore communi omnium beatifico bono, ad propria defluxerunt, &c.* Aug de Civit. Dei, l.b. 2. c. 1 *Cum cauſa miſeriæ malorum Angelorum quæritur, ea merito occurrit quod à illo qui Summe eſt averſi ad ſeipſos converſi ſunt qui non Summe ſunt, & Ibid. c. 6. lib. de vera Relig. c. 13. de Geneſ. ad Lit. lib. 11. cap. 14 & 23. Aquin. part 1. qu. 63. art. 3.* It ſeems that there was no other way for Angels to ſin, but by Reflex of their underſtanding upon themſelves; when being held with admiration of their own ſublimity & honour, the memory of their ſubordination to God, and their dependency on him, was drowned in this conceit, whereupon their adoration, love, and imitation of God could not chuſe but be alſo interrupted, *Hooker l. 1 ſect. 4.*

God

God, and not in the next ſtep turne *unto it ſelfe*, and by conſequence, whatſoever it was in a regular dependence to have derived from God, being fallen from him, it doth by an irregular dependence ſeek for from it ſelf. Hence it is that men of *power* are apt to deifie their owne *ſtrength*, and to frame opinions of abſoluteneſs to themſelves, and to deride the thoughts of any power above them, as *Pharaoh*, *Exod.* 5. 2. and *Goliah*, 1 *Sam.* 17. 8, 10, 44. and *Nebuchadnezzer*, *Dan.* 3. 15. and *Senacherib*, 2 *King.* 18. 33. 34, 35. *Iſa.* 10, 8, 9. 10, 11, 13, 14. And men of *wiſdome*, to deifie their own *reaſon*, and to deride any thing that is above or againſt their own conceptions, as *Tyrus*, *Ezek.* 38. 2, 6. and the Phariſees, *Luke* 16. 14. *John.* 7. 48, 49, 52. *Acts.* 4. 11. *Iſa.* 49. 7. & 53. 3. and the Philoſophers, *Acts* 17. 18, 32. 1 *Cor.* 1. 22. 23. And men of *Morality* and vertue, to deifie their owne *righteouſneſs*, to relie on their own merits and performances, and to deride righteouſneſs imputed and precarious, as the Jews, *Rom.* 10. 3. and *Paul* before his converſion, *Rom.* 7. 9. *Phil.* 3. 6. 9. ſo naturall is it for a ſinfull creature, who ſeeketh onely *himſelfe*, and maketh himſelfe the *laſt End*, to ſeek onely *unto himſelfe*, and to make himſelfe the *firſt Cauſe* and mover towards that End.

But becauſe God will *not give his glory to another*, nor ſuffer any creature to incroach upon his Prerogative, or to ſit down in this Throne, hee hath therefore alwayes blaſted the policies and attempts of ſuch as aſpired unto ſuch an Abſoluteneſſe and Independencie, making them know

in the end *that they are but men.* *Pſal.* 9. 19, 20. and that the *moſt High ruleth over all:* And that it is an Enterprize more full of *folly* then it is of *pride* for any creature to worke its owne ſafety and felicity out of it ſelf: And as men uſually are moſt vigilant upon their immediate intereſts, and moſt jealous and active againſt all incroachments thereupon: ſo we ſhall ever find that God doth ſingle out no men to be ſo notable monuments of his Juſtice and their own ruine and folly, as thoſe who have vied with him in the points of power, wiſedome, and other divine Prerogatives, aſpiring unto that abſoluteneſs, ſelfe ſufficiency, ſelfe intereſt, and independencie which belongeth onely unto him. And as he hath by the deſtruction of *Pharoah*, *Senacherib*, *Herod*, and divers others, taught us the madneſs of this ambition; ſo doth he by our owne daily preſervation teach us the ſame. For if God have appointed that we ſhould *goe out of our ſelves* unto a thing *below* for a *vitall ſubſiſtence*, to bread for food, to houſe for harbour, to cloathes for warmth, &c. Much more hath he appointed that we ſhould go out of our ſelves for a bleſſed and happy ſubſiſtence, by how much the more is required unto bleſſedneſs then unto life, and by how much the greater is our Impotence unto the greateſt and higheſt end.

Sect. 2. Yet ſo deſperate is the Averſion of ſinfull man from God, that when he is convinced of his Impotency, and driven off from ſelfe-dependence, and reduced unto ſuch extremities as ſhould in reaſon lead him back unto God, yet when he hath

no

no horſes of his owne to ride upon, no meanes of his owne to eſcape evill, yet ſtill he will betake himſelfe unto creatures like himſelfe, though they be *enemies* unto God, and enemies unto him too for Gods ſake, (for ſo was the *Aſſyrian* unto *Iſrael*) yet *If Ephraim ſee his ſickneſs, and Iudah his wound, Ephraim will to the Aſſyrian and King Iareb for help*, *Hoſ.* 5, 13. If he muſt begg, he will doe it rather of an *enemy*, then a *God*, yea, though he diſſwade him from it, and threaten him for it. *Ahaz* would not beleeve though a ſigne were offered him, nor be perſwaded to truſt in God to deliver him from *Rezin* and *Pekah*, though he promiſe him to do it, but under pretence of not tempting God in the uſe of meanes, will weary God with his provocation, and rob God to pay the *Aſſyrian*, *who was not an help but a diſtreſs unto him.* 2 *King.* 16. 5, 8. 17. 18 2 *Chron.* 28. 20, 21. *Iſay* 7. 8. 13. *Iſa.* 30. 5.

Sect. 3.

Well, God is many times pleaſed to way-lay humane Counſels, even in this caſe too, and ſo to ſtrip them not onely of their owne proviſions, but of their forraigne ſuccours and ſupplies, as that they have no refuge left but unto him. Their Horſes faile them, their Aſſyrian failes them, *Hoſ.* 7. 11, 12. and 8. 9, 10. Their *Hope* hath nothing either *ſub ratione Boni*, as really Good to Comfort them at *home*: or *ſub ratione Auxilii*, as matter of Help and aide to ſupport them from *abroad.* They are brought as *Iſrael* into a *Wilderneſs*, where they are conſtrained to go to God, becauſe they have no ſecond cauſes to help them. And yet even here, wicked men will make a ſhift to keep off from

Fidentiam pariunt, τὸ σωτήριον ἐγγὺς καὶ βοήθεια, vid. Ariſt. Rhet. l 2. c. 5.

God, when they have nothing in the world to turne unto. This is the *formall* and *intimate malignity* of ſin, to *decline God*, and to be impatient of him, in his own way. If wicked men be neceſſitated to implore help from God, they will invent wayes o their own to do it. If Horſes faile, and *Aſſur* faile, and *Iſrael* muſt go to God whether he will or no, it ſhall not be to the God that made him, but *to a god of his own making*; and when they have moſt need of their glory, they will *change it into that which cannot profit*, Jer. 2. 11. So Fooliſh was *Jeroboam*, as by two Calves at *Dan* and *Bethel*, to think his Kingdome ſhould be eſtabliſhed, and by that means rooted out his owne family, and at laſt ruined the Kingdome, 1 *King*. 12. 28. 29. 14, 10, 15, 29. 2 *King*. 17. 21, 23. *Hoſ*. 8. 4, 5. & 10. 5, 8, 18. So Fooliſh was *Ahaz* as too ſeek helpe of thoſe gods which were the ruine of him and of all *Iſrael*, 2 *Chron*. 28. 23. Such a ſtrong antipathy and averſneſs there is in the Soul of naturall men unto God, as that when they are in diſtreſs they goe *to him laſt of all*; they never think of him, ſo long as their own ſtrength and their forraign confederacies hold out; and when at laſt they are driven to him, they know not how to hold communion with him in his owne way, but frame carnall and ſuperſtitious wayes of worſhip to themſelves, and ſo in their very ſeeking unto him do provoke him to forſak them; and the very things whereon they lean, go up into their hand to pierce it, *Iſa*. 15. 2. *Iſa*. 16, 12. 1 *King*. 18. 26.

Ex arbitrio, non ex Imperio. Tertul. contr. Pſychic. cap 13. vide de præſcript. ca. 6

Now then the proper work of true Repentance being

being to turne a man the right way unto God, it taketh a man off from all this carnall and ſuperſtitious confidence, and directeth the ſoule in the greateſt difficulties to caſt it ſelf with comfort and confidence upon God alone. So it is propheſied of the *Remnant* of Gods people, that is, the penitent part of them, (for the remnant are thoſe that came up *with weeping and ſupplication, ſeeking the Lord their God, and asking the way to Sion, with their faces thither ward* Jer. 31. 7, 9. & 50. 4. 5.) that they ſhould *no more again ſtay themſelves upon him that ſmote them, but ſhould ſtay upon the Lord, the holy one of Iſrael in truth, and ſhould returne unto the Might, God*, Iſa. 10. 20, 21. They reſolve the Lord ſhall ſave them, and not the *Aſſyrian*. So ſay the godly in the Pſalmiſt, *An Horſe is a vaine thing for ſafety, neither ſhall he deliver any by his great ſtrength, &c. Our ſoul waiteth for the Lord, he is our help and ſhield*, Pſal. 33. 17. 20. They will not ſay any more, *We will flie upon horſes, we will ride upon the ſwift*, Iſa. 30. 16. Laſtly, *At that day* (ſaith the Prophet ſpeaking of the penitent remnant and gleanings of *Iacob*) *ſhall a man look to his Maker, and his eys ſhall have reſpect to the holy One of Iſrael; and he ſhall not look to the Altars the work of his hands, neither ſhall reſpect that which his fingers have made, the groves or the images*, Iſa. 17. 7, 8. And againe, *Truly in vaine is ſalvation hoped for from the Hils, and from the multitude of Mountaines*, that is, from the Idols (whom they had ſet up and worſhipped in high places.) *Truly in the Lord our God is the ſalvation of Iſrael*, Jer. 3. 23. They will not ſay

say any more to the worke of their hands ye are our Gods.

Sect. 5.

So then, the plaine duties of the Text are those, 1. To trust in God who is *All-sufficient* to helpe, who is *Iehovah*, the fountaine of *Being*, and can give *Being* to any promise, to any mercy which he intends for his people; can not onely *Worke*, but *Command*; not onely Command, but *Create* deliverance, and fetch it out of darkness and desolation; Hee hath *everlasting strength*; there is no time, no case, no condition, wherein his Help is not at hand, when ever hee shall command it, *Isa* 26.4.

2. We must not trust in any *Creature*. 1. Not in *Asshur*, in any confederacy or combination with Gods enemies, be they otherwise never so potent. *Iehoshaphat* did so, and his *Ships were broken*, 2 *Chron.* 20. 35, 37. *Ahaz* did so and his *people were distressed*, 2 *Cron.* 28. 21. It is impossible for Gods enemies to be cordiall to Gods people, so long as they continue cordiall to their God. There is such an irreconcileable *Enmity* between the *seed of the woman*, and the *seed of the Serpent* that it is incredible to suppose that the enemies of the Church will doe any thing which may *per se* tend to the good of it, or that any End and designe by them pursued can be severed from their owne malignant interest. Let white be mingled with any colour which is not it self, and it loseth of its owne beauty. It is not possible for Gods people to joyne with any that are his enemies, and not to lose of their own purity thereby. He must be

as

as wiſe, and as potent as God, that can uſe the rage of *Gods enemies*, and *convert* it when he hath done, to the good of Gods Church, and the glory of Gods name, and be able at pleaſure to *reſtrain* and call it in againe. We muſt ever take heed of this dangerous competition beeween our *own intereſts* and *Gods*, to be ſo tender and intent upon that, as to hazard and ſhake this. *Ieroboham* did ſo, but it was fatall to him, and to all *Iſrael*. The *End* of *Iudahs* combining with the Aſſyrian, was that they might *rejoice againſt* Rezin *and* Remaliahs *ſonne*: but the *conſequent* of it which they never intended, was, that the *Aſſyrian came over all the channels, and over all the bankes*, and overflowed, and went over, and reached to the very neck, and if it had not been *Immanuels land*, wou'd have endangered the drowning of it, *Iſa.* 8. 6, 7, 8. If *Iſrael* for his owne ends joyne with *Aſſur*, it will hardly be poſſible for him in ſo doing, though againſt his own will, not to promote the ends of *Aſſur* againſt *Gods Church*, and againſt *himſelfe* too. And yet the Prophet would not have in that caſe Gods people to be diſmayed, or to ſay. *a Confederacie, a Confederacie*; but to *ſanctifie the Lord himſelfe, and make him their feare and their dread* who will certainly be a *Sanctuary* unto them, and will *binde up his Teſtimony, and ſeale the Law amongſt his Diſciples*, when others ſhall *ſtumble and fall, and be broken, and be ſnared and be taken*. If we preſerve *Immanuels* right in us, and ours in him, all confederacies againſt us ſhall be broken, all counſels ſhall come to nought.

2. Not

Sect. 5.

2. Not in *Horſes*, or in any other Humane preparations and proviſions of our owne. *Some truſt in Charets, and ſome in Horſes, but we* (ſaith David) *will remember the Name of our Lord our God*, *Pſalm.* 20.7. That *Name* can do more with a ſling and a ſtone, then *Goliah* with all his *armour*, 1 *Sam.* 17. 45. It is a ſtrong *tower* for protection and ſafety to all that flie unto it, *Pro.* 18.10. Whereas *Horſes* though they be *prepared againſt the day of Battell*, yet *ſafety commeth onely from the Lord*, Prov. 21. 31. *Horſes are fleſh and not ſpirit, and their Riders are men and not God*, and *cnrſed are they that make fleſh their arme, and depart from the Lord*, *Iſa.* 31. 1, 2, 3. *Ier.* 17. 5. No, not in variety of meanes and wayes of Help, which ſeemeth to be intimated in the word *Riding*, from one confederate unto another: if *Aſſur* faile, I will poſt to *Egypt*; if one friend or counſell faile, I will make haſte to another, a ſinne very frequently charged upon *Iſrael*, *Hoſ.* 7 11. *Iſa.* 20.5. *Iſa.* 57. 10. *Ier.* 2. 36, 37. Theſe are not to be truſted in, 1. becauſe of the *intrinſecall weakneſs* and defect of ability in the creature to help, *Every man is a lyer*, either by *impoſture*, and ſo in *purpoſe*; or by *impotency*, and ſo in the *event*, deceiving thoſe that relie upon him, *Pſal.* 62.9

2. Becauſe of *ignorance* and defect of wiſdome in us to apply that ſtrength which is in the creature unto the beſt advantage. None but an Artificer can turne and governe the naturall efficacy of fire, winde, water, unto the workes of art. The wiſdome whereby wee ſhould direct created vertues unto

unto humane Ends is not in or of our selves, but it comes from God, *Iames.* 1. 5. *Isai.* 28. 26, 29. *Exod.* 36. 1, 2. *Eccles.* 7. 24. & 9. 1, 11.

3. Nor in Idols, not in corrupting the worship of God. [a]Idols are *lies*, and *teachers of lies*, and promisers of *lies* to all that trust in them, *Ier.* 10. 8, 14, 15, 16. *Habac.* 2. 18. *Rev.* 22. 15. an Idoll is just [b]*nothing* in the world, 1 *Cor.* 8. 4 and that which is nothing, can do nothing for those that relie upon it. What ever thing a man trusteth in, in time of trouble, must needs have these things in it to ground that confidence upon.

First, a *Knowledge* of him and his wants; therefore we are bid to trust in Gods providence over us for all outward good things, because he *knoweth* that we have need of them. *Mat.* 5. 32.

Secondly, a loving and *mercifull* disposition, to helpe him. A man may sometimes receive helpe from such as love him not, out of policy and in pursuance of other Ends and intents: but he cannot confidently relie upon any aide which is not first founded in *love*. I ever suspect and feare the gifts and succours which proceed from an Enemy; they will have their own Ends only, even then when they seeme to tender and serve me; therefore *David* singleth out Gods *mercy* as the object of his *Trust*, *Psal.* 52. 8.

Thirdly, a manifestation of that love in some *promise* or other, ingageing unto assistance. For how can I with assurance, and without hesitancy expect helpe there where I never received any promise of it? here was the ground of *Davids*,

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[a] In Idololatria mendacium, cum tota substantia ejus mendax &c. *Tert.* de Idololat. ca. 1. unde Idolatræ dicunt τὸ εὐχεσθαι τῷ ἀληθείᾳ. *Cle. Alex.* in Protrepti.

[b] אֶלִילִים Nihilitates, nomen generaliter nihil sonat, quod apte idolis tribuitur. *Mercer.*

Iehoſhaphats, *Danie's* truſt in God, the word and promiſe which he had paſſed unto them, 1 *Chron.* 17. 25,27. *Pſal.* 119. 42. 2 *Chron.* 20. 7, 8. *Dan.* 9. 2,3.

Fourthly, Truth and *fidelity* in the care to make theſe promiſes good; this is that which makes us ſo confidently, truſt in Gods promiſes becauſe we know they are all *Yea and Amen*, that it is *impoſſible for God to lie*, or deceive, or for any to ſeeke his face in vaine, 2 *Cor.* 1.20. *Ioſh.* 21.45. *Hebr.* 6. 18. *Iſai.* 45. 19.

Fifthly, *Power* to give Being, and put into act whatſoever is thus promiſed. That which a man leanes upon, muſt have ſtrength to bear the weight which is laid upon it. This is the great ground of our truſting in God at all times, even then when all other helpes faile; becauſe he is *I Am*, that can create and give a being to every thing which he hath promiſed, becauſe *power belongeth unto him*, and in *the Lord Iehovah is everlaſting ſtrength*, and nothing is to hard, no help too great for him who made heaven and earth, and can command all the Creatures which he made to ſerve thoſe whom he is pleaſed to helpe. *Pſal.* 62. 8, 11. *Exod.* 3, 14. *Iſay.* 26. 4. *Gen.* 18. 14. *Ier.* 32. 17. *Pſal.* 121. 2. *Rom.* 5. 19. 21. *Math.* 8, 2. Now whoſoever ſeeks for any of theſe grounds of truſt in *Idols*, ſhall be ſure to faile of them. *Knowledge* they have none, *Iſay.* 44. 9 and therefore *love* they have none; for how can that love any thing which knowes nothing? *Truth* they have none, neither of *being* in themſelves, nor of *promiſe* to thoſe that truſt in them;

them; the very *formality* of an *Idol* is to be a *lye*, to ſtand for that which it is not, and to preſent that which it is moſt unlike, *Iſay* 44. 20. 40, 18. *Ier.* 10. 14, 15, 16. and *power* they have none either to heare, or ſave, *Iſay.* 45. 20. 46. 7. 41. 23, 24. 28, 29. And therefore that *repentance* which ſhaketh off confidence in *Idols*, doth not onely convert a man unto *God*, but unto *himſelfe*; it is not onely an *impious*, but a *ſottiſh* thing, and below the reaſon of a man, firſt to make a thing, and then to worſhip it, to expect ſafety from that which did receive being from himſelfe, *Iſay.* 46. 7, 8. Theſe are the three great props of carnall confidence, *forraigne interests*, *domeſticall treaſures*, *ſuperſtitious devotions*; when men pleaſe themſelves in the *children of ſtrangers*, and have their *land full of ſilver and gold*, *and treaſures*, ful of *horſes* and Charets, and full of *Idols*: hoard up proviſions and *preparations* of their *own*, comply with the *enemies* of God *abroad*, and *corrupt* the *worſhip* of God at home. *Iſay* 2. 6, 7, 8. Theſe are the things for which God threatneth terribly to ſhake the earth, and to bring down, and to make low the lofties of man, if he doe not, (as *Ephraim* here by long and ſaid experience, doth) penitently renounce and abjure them all.

Sect 7.

And now this is matter for which all of us may be humbled. There is no ſinne more uſuall amongſt men then *carnall confidence*, to lean on our own wiſedome, or wealth, or power, or ſupplies from others, to defie Counſels, and Armies, or Horſes, and treaſures, and to let our hearts riſe or

fall, ſtake or beare up within us, according as the creature is helpefull or uſeleſs, nearer or farther from us; As if God were not a *God afarre off*, as well as neare at hand. This we may juſtly fear, God has, and ſtill will viſit us for, becauſe we doe not *ſanctifie the Lord of Hoſts himſelf in our hearts, to make him our feare and our defence*, and that he will blow upon all ſuch counſells, and preparations, as carnall confidence doth deifie.

Therefore we muſt be exhorted to take off our hopes and fears from ſecond cauſes, not to glory in an arm of fleſh, or to droope when that failes us; not to ſay in our proſperity, *our mountain is ſo ſtrong*, that we ſhall not be ſhaken, nor in our ſufferings that our *wound is incurable*, or our grave ſo deep that we ſhall never be raiſed againe. But to make the *Name of the Lord our ſtrong tower*; for *they who know thy name will truſt in thee*, and for direction herein we muſt learne to truſt in God.

First, *Abſolutely* and for himſelfe, becauſe he onely is abſolute and of himſelfe. Other things, as they have their *being*, ſo have they their *working* and power of doing good or evill onely from him, *Matth.* 4. 4. *Iohn* 19. 11. [a] And therefore till he take himſelf away, though he take all other things away from us, we have matter of encouragment and rejoycing in the Lord ſtill, as *David* and *Habakuk* reſolve, 1 *Sam.* 30. 6. *Habac.* 3. 17, 18. All the world cannot take away any promiſe from any ſervant of God, and there is more of *Reality* in the leaſt *promiſe* of God, then in the greateſt *performance* of the creature.

Second-

a Nihil Rex malos numari male parenti hus poteſt, quãm ut abeat è Regno. *Senec.* Epiſt. 80. Tua me non ſatiant niſi tecum. *Bern.* ſoliloq. Ubi bene erit ſine illo? aut ubi male eſſe poterit cum illo? *Bern* ſer. 1. de Adven. Dei. Ditior Chriſti paupertas cunctis. Id. ſer. 4. in Vigilia Nati Bonum mihi Domine in Camino habere te mecum quam eſſe ſine te, vel in cœlo. Idem.

Secondly, to truſt him [a] in the way of his *Commandements*, not in any *precipices* or preſumptions of our owne. *Truſt in him and doe good*, Pſ. 37.3. Firſt feare him, and then truſt in him; he is a Help and ſhield only unto ſuch, *Pſal.* 115.11. It's high inſolence for any man to leane upon God without his leave, and he alloweth none to doe it but ſuch as *feare him, and obey the voyce of his ſervants*, Iſay 50.10.

Thirdly, to truſt him in the [b] way of his *providence*; and the uſe of ſuch *meanes* as he hath ſanctified and appointed. Though man liveth not by bread alone, but by the word of bleſſing which proceedeth out of the mouth of God: yet that word is by God annexed to *Bread*, and not to *Stones*; & that man ſhould not *truſt* God but mock and *tempt* him, who ſhould expect to have ſtones turned into bread. If God hath provided *ſtaires*, it is not faith but fury, not confidence but madneſs, to goe down by a *precipice*; where God preſcribes meanes, and affords ſecondary helpes, we muſt obey his order, and implore his bleſſing in the uſe of them. This was *Nehemiah* his way, He prayed to *God*, and he petitioned the *King*, *Neh.* 2 4. This was *Eſters* way, A *Faſt* to call upon *God*, and a *Feaſt* to obtaine favour with the *King*, *Eſter* 4.16. 5.4. This was *Iacobs* way, A *Supplication* to God, and a *preſent* to his Brother, *Geneſ.* 32, 9. 13, This was *Davids* way againſt *Goliah*, the *Name of the Lord* his *truſt*, and yet a *Sling* and a ſtone his *Weapon*, 1 Sam. 17.45. 49. This was *Gedeons* way againſt the Midianites, *His Sword* muſt goe along

[a] Nolite ſperare in iniquitate nolite peccare inſpe, *Bern. ſer.* 2. de Advent. In viis cuſtodier, nunquid in præcipitiis? *Bern. ſer.* 14. in *Pſa.* Qui habit.

[b] Vid. *Aug.* de Opere Mona. & qu. in Gen. lib. 1. qu. 26.

with the *Sword of the Lord*, not as an addition of ſtrength, but as a teſtimony of obedience, *Iudg.* 7. 18. Prayer is called ſometimes a lifting up of the *voice*, ſometimes a lifting up of the *hands*, to teach us, That when we pray to God, we muſt as well have a [a] hand to worke, as a tongue to begge. In a word, we muſt uſe ſecond cauſes in *Obedience* to Gods order, not in *confidence* of their Helpe; The *Creature* muſt be the obj ct of our *diligence*, but *God* onely the object of our *truſt*.

Now laſtly, from the ground of the Churches prayer and promiſe, we learn, [b] That the way unto *mercy* is to be in our ſelves *fatherleſs*. *The poor* ſaith *David*, *committeth himſelfe unto thee, thou art the helper of the fatherleſs*, *Pſal.* 10. 14. 146. 9. When *Iehoſaphat* knew not what to doe, then was a fit time to direct his eye unto God. 2 *Chron.* 20. 19. When the ſtones of *Sion* are in the duſt, then is the fitteſt time for God to favour her. *Pſal.* 102 13. When *Iſrael* was under heavie bondage, and had not *Ioſeph* as a tender father (as he is called, *Gen.* 41. 43.) to provide for them, then God remembred that he was their father, and *Iſrael* his firſt borne, *Exod.* 4, 22, nothing will make us ſeeke for *Helpe above our ſelves*, but the apprehenſion of *weaknes within our ſelves*: Thoſe Creatures that are weakeſt, nature hath put an aptitude and inclination in them to depend upon thoſe that are ſtronger. The Vine, the Ivie, the Hopp, the Wood-binde, are taught by nature to claſp and cling and winde about ſtronger trees. The greater ſenſe we have of our owne vilenes, the fitter diſpoſition are we in to relie

a Dii prohibebunt hæc, ſed non propter me de cœlo deſcendent, Vobis dixi mentem oportet ut prohibeatis. *Liv. l. 9*

Sect. 8.

b Patrem miſericordiarum patrem eſſe neceſſe eſt etiam miſerorum. *Bern. ſer. 1. in feſt. omnium San.*

Vites arboribus applicitæ inferiores prius apprehendendo ramos in cacumina evadunt. *Quintil. lib. 1.* Hedera dicta quod Hæreat. *Feſtus.*

relie on God, *I will leave in the midst of thee an afflicted & poor people, and they shall trust in the name of the Lord. Zeph.* 3. 12. *Isay* 14. 32. When a man is proud within, and hath any thing of his owne to leane upon, he will hardly tell how to trust in God. *Prov.* 3, 5. 28. 25. *Israel* never thought of returning to her first husband, till her way was hedged up with thornes, and no means left to enjoy her former Lovers. *Hose.* 2 6. 7. When the enemy should have shut up and intercepted all her passages to *Dan* and *Bethel*, to *Egypt* and *Assyria*, that she hath neither friends, nor Idols to flie to, then she would think of returning to her first Husband, namely, to God again.

Now from hence we learne, First, the condition of the Church in this world, which is to be as an *Orphan*, destitute of all succour and favour, as an out-cast whom no man looketh after. *Ier.* 30. 17. *Paul* thought low thoughts of the world, and the world thought as basely of him. *The world* saith he, *is crucified unto me, and I unto the world.* Gal. 6. 14 Before conversion, the world is an *Egypt* unto us, a place of *Bondage*. After Conversion it is a *Wilderness* unto us, a place of Emptiness and Temptations.

Secondly, the Backwardness of man towards grace; we goe not to God till we are brought to *extremities*, and all other Helpes faile us. The poore Prodigall never thought of looking after a Father, till he found himselfe in a fatherless condition, and utterly destitute of all reliefe, *Luke* 15. 17. 18.

Third-

Thirdly, the right diſpoſition and preparation unto *mercie*, which is to be an *Orphan*, deſtitute of all ſelfe-confidence, and broken off from all other comforts. *When the poore and needy, ſeeketh water, and there is none, I the Lord will helpe him*, Iſai. 41. 17. God will *repent for his people when he ſeeth that their power is gone*. Deut. 32. 36. when there is *dignus vindice nodus*, an extremity fit for divine power to interpoſe. Chriſt is ſet forth as a *Phyſician*, which ſuppoſeth *ſickneſs*; as a *fountaine*, which ſuppoſeth *uncleaneſs*; as *meate*, which ſuppoſeth *emptineſs*; as *cloathing*, which ſuppoſeth *nakedneſs*. He never finds us till we are *loſt ſheep*; when we have loſt all, then we are fit to follow him, and not before.

Fourthly, The Roots of true Repentance. *Nos pupilli, Tu miſer cors*. The ſence of *want* and emptineſs in our ſelves, the apprehenſion of favour and *mercy* in God. Conviction of ſinne in us, and of righteouſneſs in him, *Iohn* 16. 9. 10. Of crookedneſs in us, and of glory in him. *Iſay*. 40. 4, 5.

Hereby roome is made for the entertainment of mercy; *where ſinne abounds, grace will more abound*, and the more the ſoule findes it ſelfe exceeding miſerable, the more will the mercy of God appeare exceeding mercifull, *Rom*. 5. 20. and hereby God ſhewth his *wiſdome* in the *ſeaſonable* diſpencing of mercy then when we are in greateſt extremity: As fire is hotteſt in the coldeſt weather. God delights to be ſeen in the *mount*, at the *grave*, to have his way in the *ſea*, and his paths in the deepe waters. Mercies are never ſo *ſweet* as when they are

ſeaſon-

ſeaſonable, and never ſo ſeaſonable as in the very turning and criticall point, when miſerie weighs down, and nothing but mercie turns the ſcale.

This teacheth us how to fit our ſelves for the mercy of God, namely to finde our ſelves deſtitute of all inward or outward comforts, and to ſeek for it onely there: Beggers do not put on Scarlet but ragges, to prevaile with men for reliefe: As *Benhadad* ſervants put on *Ropes* when they would beg mercy of the King of *Iſrael*. In a ſhipwrack a man will not load him with money, chaines, treaſure, rich apparell; but commit himſelfe to the Sea naked, and eſteem it mercy enough, to have *Tabulam poſt naufragium*, one poor plank to carry him to the ſhore. It is not exaltation enough unto *Joſeph* except hee be taken out of a priſon unto honour.

Mendici cum eleemoſynam petunt, non pretioſas veſtes oſtendunt, ſed ſeminuda membra, aut ulcera ſi habuerint ut citius ad miſericordiam videntis animus inclinetur. Bern. ſer. 4. de Advent.

Secondly, we ſhould not be broken with diffidence or diſtruſt in times of trouble, but remember it is the condition of the Church to be an *Orphan*. It is the way whereby *Moſes* became to be the ſon of *Pharaohs* daughter; when his owne Parents durſt not owne him, the mercy of a Prince found him out to advance him; and when he was neareſt unto periſhing, he was neareſt unto honour [b] In the civill Law we finde proviſion made for ſuch as were caſt out, and expoſed to the wide world, ſome Hoſpitals to entertaine them, ſome liberties to comfort and compenſate their trouble. And a like care we finde in Chriſt; The Jewes had no ſooner caſt the man that was borne blinde out, whoſe Parents durſt not be ſeen in his cauſe for

[b] Leg. 19. Cod. de Sacroſ. Eccleſiis. & Leg. 46. Cod. de Epiſcopis & Cler. ſect. 1. 3. Vid Tholoſ Syntag Juris. li. 15. cap 28.

 feare

feare of the like uſage, but the mercy of Chriſt preſently found him, and beſtowed comfort upon him, *Joh.* 9. 35. This is the true [a] David unto whom all helpleſſ perſons, that are in diſtreſs, in debt, in bitterneſſe of ſoul, may reſort and finde entertainment, 1 *Sam* 22. 2.

Laſtly, we ſhould learne to behave our ſelves as *Pupils* under ſuch a *Guardian*, to be ſenſible of our infancy, *minority*, [b] diſability to order or direct our owne waies, and ſo deny our ſelves, and not leane on our own wiſdom; to be ſenſible how this condition expoſeth us to the *injuries* of ſtrangers (*for becauſe we are called out of the world, therefore the world hateth us*,) and ſo to be vigilant over our waies, and not truſt our ſelves alone in the hands of temptation, nor wander from our Guardian, but alwaies to yield unto his wiſdom and guidance: Laſtly, to comfort our ſelves in this, that while we are in our *minority*, we are under the *mercy of a father*, A mercy of *Conſervation* by his providence, giving us all good things richly to enjoy, even all things neceſſary unto life and godlineſs: A mercy of *protection*, defending us by his power from all evill: A mercy of *Education* and inſtruction, teaching us by his Word and ſpirit: A mercy of *Communion* many waies familiarly converſing with us, and manifeſting himſelf unto us: A mercy of *guidance* and goverment by the Laws of his family: A mercy of *diſcipline* fitting us by fatherly chaſtiſements for thoſe further honors and imployments he will advance us unto; and when our minority is over, & we once are come to a perfect, man

[a] David homines in angustia constitutos & oppressos ære alieno suam tutelam suscipiens, Typus Christi est publicanos et peccatores recipientis. Gloss. Philolog. Sacr. lib. 2. pag 424. Parentum amor magis in ea quorum miseretur inclinat. Senec. Epist. 66.

[b] Tutelæ vis est & potestas in capite libero ad tuendum eum qui propter ætatem suam sponte se defendere nequit. D. de Tutelis. L. 1.

man, we ſhall then be actually admitted unto that inheritance immortall, inviſible, and that fadeth not away, which the ſame mercy at firſt purchaſed, and now prepareth and reſerveth for us. Now it followeth.

Verſe. 4 *I will heale their back-ſliding, I will love them freely, for mine anger is turned away from him.*

In the former words we have conſidered both *Iſraels Petition* in time of trouble, and the Promiſe and Covenant which thereupon they binde themſelves in. In theſe and the conſequent words unto the end of the 8. verſe, we have the *gracious anſwer* of God to both, promiſing both in his free love to grant their petition, and by his free grace to enable them unto the performance of the covenant which they had made. *Sect* 9.

The Petition conſiſted of two parts. 1. That God would *take away all iniquity.* 2. That hee would *do them good*, or *receive them graciouſly.* To both theſe God giveth them a full and a gracious anſwer. 1. That he will *take away all iniquitie* by *Healing their back-ſliding.* 2. That he would *do them good*, and heape all manner of bleſſings upon them, which are expreſſed by the various metaphors of fruitfulneſs; oppoſite to the contrary expreſſions of judgement in former parts of the prophecie.

I will heale their back-ſliding.] This is one of the names by which God is pleaſed to make himſelfe knowne unto his people, *I am the Lord that*

healeth thee, Exod. 15. 26. and, returne O backsliding children, and *I will heale your backslidings*, Jer. 3. 22.

Now God *Healeth* sin four manner of waies.

First, by a gratious *Pardon*, burying, covering, not imputing them unto us. So it seems to be expounded, *Psal.* 103. 3. and that which is called Healing in one place, is called forgiveneſſe in another, if we compare *Mat.* 13. 15. with *Mark.* 4. 12.

Secondly, by a ſpirituall and effectuall *Reformation*, purging the conſcience from dead workes, making it ſtrong and able to ſerve God in new obedience; for that which *Health* is to the body, *Holineſs* is to the ſoul. Therefore the Sun of righteouſneſs is ſaid to ariſe with *healing in his wings*, Mal. 4. 2. whereby we are to underſtand the gracious influence of the holy Spirit conveying the vertue of the blood of Chriſt unto the conſcience, even as the beames of the Sun do the heat and influence thereof unto the earth, thereby calling out the herbs and flowers, and healing thoſe deformities which winter had brought upon it.

Thirdly, by removing and *withdrawing* of *judgements*, which the ſins of a people had brought like wounds or ſickneſſes upon them. So *Healing* is oppoſed to ſmiting and wounding, *Deut.* 32. 39. *Job.* 5. 18. *Hoſ.* 6. 1. 2. *Jer.* 33 5, 6.

Fourthly, by *comforting* againſt the anguiſh and diſtreſs which ſin is apt to bring upon the conſcience. For as in Phyſick there are *Purgatives* to cleanſe away corrupt humours, ſo there are *Cordials* likewiſe to ſtrengthen and refreſh weak and de-

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jected Patients; and this is one of Chriſts principal works *to binde and heale the broken in heart, to reſtore comforts unto mourners, to ſet at liberty them that are bruiſed*, and to have mercy upon thoſe whoſe bones are vexed, *Pſal.* 147. 3. *Iſai.* 57. 18, 19. *Luke* 4. 18. *Pſal.* 6. 2, 3. I am not willing to ſhut any of theſe out of the meaning of the Text.

Firſt, becauſe it it an anſwer to that prayer, Take away *all iniquity*. The all that is in it, The *Guilt*, the *ſtaine*, the *power*, the *puniſhment*, the *anguiſh*, whatever evil it is apt to bring upon the conſcience, Let it not do us any hurt at all.

Secondly, becauſe *Gods works are perfect*; where he forgives ſin, he removes it, where he convinceth of righteouſneſs, unto pardon of ſin, he convinceth alſo of judgement, unto the caſting out of the Prince of this world, and bringeth forth that judgement unto victory. *Matth.* 12. 20.

Their back ſliding] Their praier was againſt *All iniquity*, and God in his anſwer thereunto ſingleth out one kinde of iniquity, but one of the greateſt, by name. And that firſt, to teach them and us, when we pray againſt ſin, not to content our ſelves with *generalities*, but to bewail our great and *ſpeciall ſins* by name, thoſe ſpecially that have been moſt comprehenſive, and the Seminaries of many others.

Secondly, to comfort them; for if God pardon by name the *greateſt ſin*, then ſurely none of the reſt will ſtand in the way of his mercy; if he pardon the *Talents*, we need not doubt but he will

pardon the *pence* too. *Paul* was guilty of many other sins, but when he will magnifie the grace of Christ he makes mention of his great sins, A blasphemer, a persecutor, injurious; and comforts himselfe in the mercy which he had obtained against them, 1 *Tim.* 1. 13.

Vt aqua prius calefacta, dein in puteum demissa, fit frigidissima. Casau. in Athenæum. lib. 3. c 35. & Plutarch. Sympos iac. l. 6 q 4.

Thirdly, to intimate the great guilt of *Apostacie* and rebellion against God. After we have known him and tasted of his mercy, and given up our selves unto his service, and come out of *Egypt* and *Sodom*, then to look back againe, and to be false in his Covenant, this God looks on, not as a single sin, but as a compound of all sins. When a man turnes from God, he doth as it were resume and take home upon his conscience all the sins of his life again.

Fourthly, to proportion his answer to their repentance. They confess their Apostasie, they had been in covenant with God, they confess he was their *first Husband*, Hos. 2. 7. and they forsook him, and sought to Horses, to Men, to Idols, to vanitie and lies: this is the sin they chiefly *bewaile*: and therefore this is the sin which God chiefly singles out to pardon and to heale them of. This is the great goodnes of God toward those that pray in sincerity, that he fits his mercy *ad Cardinem desiderii*, answers them in the maine of their desires, lets it be unto them even as they will.

Aug. Confess. lib. 5. cap. 8.

I will love them freely.] This is set down as the fountaine of that Remission, Sanctification and Comfort which is here promised. It comes not from our Conversion unto God; but from Gods free

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free love and grace unto us. And this is added, firſt to humble them, that they ſhould not aſcribe any thing to themſelves, their Repentance, their prayers, their covenants and promiſes, as if theſe had been the means to procure mercie for them, or as if there were any *objective* grounds of *lovelines* in them to ſtirre up the love of God towards them. It is not for their ſake that he doth it, but for his own, *The Lord ſets his love upon them becauſe he loved them.* Deut 7.7,8. *not for your ſakes do I this* ſaith the Lord God, *be it known unto you.* Ezek. 36. 22. 32. *He will have mercy becauſe he will have mercy.* Rom. 9.15.

Secondly, *To ſupport them*, above the guilt of their greateſt ſins. Men think nothing more eaſie while they live in ſin, and are not affected with the weight and hainouſneſs of it, then to beleeve mercie and pardon. But when the ſoule in converſion unto God, feeles the heavie burden of ſome great ſins, when it conſiders its rebellion, and apoſtacie, and backſliding from God, It will then be very apt to think God will not forgive nor heale ſo great wickedneſs as this; There is a *naturall Novatianiſme* in the timerous conſcience of convinced ſinners, to doubt and queſtion pardon for ſins of Apoſtacie and falling after repentance: Therefore in this caſe God takes a penitent off from the conſideration of himſelf by his *own thoughts*, unto the *height* and excellencie of *his thoughts*, who knowes how to pardon abundantly, *Iſa.* 55. 7, 8, 9. *Jer.* 29. 11. *Ezek.* 37.3. *Nothing is too hard for love*, eſpecially free-love, that

Si vera ſit gratia, id eſt, Gratuita, nihil invenit in homine cui merito debeatur, &c. Aug. lib. de patient. ca 20 vid cont. Julian. lib 6. cap. 19 de peccator. rig. cap. 24. de Grat. et lib. Arbit. cap 5. de natur. et grat. cap. 4. de corrept. et gra. cap. 10. Epiſt. 105. et 106. et alibi paſſim. Temerè in tali negotio vel prius aliquid tribus tibi vel plus, et magis amari, et ante, Bernard. ſerm. 69. in Can. Exſe ſumit materiam et velut quoddam ſeminarium miſerendi—miſerendi cauſam et originem ſumit ex proprio. Judicandi vel ulciſcendi magis ex noſtro: Idem ſerm 5. in natali Dom.

that hath no foundation or inducement from without it ſelf.

And becauſe we reade before *Hoſ.* 8. 5. That *Gods Anger was kindled againſt them*, therefore he here adds that this alſo ſhould be *turned away* from them. *Anger* will conſiſt with *love*, we finde God Angrie with *Moſes*, and *Aaron*, and *Miriam*, and *Aſa*; and he doth ſometimes *viſit with rodds and ſcourges, where he doth not utterly take away his loving kindeneſs from a people*. Pſal. 89. 32, 33. A man may be angrie with his wife, or childe, or friend, whom yet he dearly loveth. And God is ſaid to be thus *Angry* with his people, when the *effects* of diſpleaſure are diſcovered towards them. Now upon their Repentance and Converſion, God promiſeth not only to love them freely, but to clear up his Countenance towards them, to make them by the Removall of Judgements to ſee and know the fruits of his free love and bounty unto them. When *David* called *Abſolom* home from baniſhment, this was an effect of *love*; but when he ſaid, *let him not ſee my face*, this was the continuation of *Anger*; but at laſt when he admitted him into his preſence and kiſſed him, here that Anger was turned away from him too. 2 *Sam.* 14. 21. 24. 33.

Ariſtot. Rhet. lib. 2. cap. 2.

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Theſe words then containe Gods merciſull anſwer to the firſt part of *Iſraels* prayer for the *Taking away of all iniquity*, which had been the fountaine of thoſe ſad Judgements under which they languiſhed and pined away. Wherein there are two parts, 1. The *Ground* of Gods anſwer, His *free love*. 2. A double *fruit* of that love. 1. In *Healing*

their

their Backſliding, In *removing his Anger* and heavie Iudgements from them. We will briefly handle them in the order of the Text.

I will Heale their Backſliding.] When Gods people do returne unto him, and pray againſt ſin, then God out of his free love doth heale them of it. Firſt, he teacheth them what to aske, and then he tells them what he will give. Thus we finde *Converſion* and *healing* joyned together, *Iſai.* 6:10 *They ſhall returne even to the Lord, and he ſhall be intreated of them, and ſhall heale them*, Iſai. 19. 22. *Returne, Backſliding children, I will Heal your Backſlidings*, Ier. 3. 22. [a] Men if they be injured and provoked by thoſe whom they have in their power to undo, though they returne, and cry *peccavi*, and are ready to aske forgiveneſs, yet many times out of pride and revenge, will take their time and opportunity to repay the wrong. But God doth not ſo; his *Pardons*, as all his other *Gifts*, are without exprobration; as ſoon as ever his ſervants come back unto him with teares and confeſſion, he looks not upon them with ſcorn, but with joy; his mercy makes more haſte to embrace them, then their repentance to returne unto him *Luke* 15.20. then out comes the wine, the oyle, the balme, the cordials; then the wounds of a Saviour do as it were bleed afreſh to drop in mercy into the ſores of ſuch a Penitent. O though he be *not a dutifull, not a pleaſant childe*; yet he is a *childe*; though *I ſpake againſt him, yet I remember him ſtill, my bowels are troubled for him, I will ſurely have mercy upon him*, Jer. 31. 20. The Lord greatly com-

[a] Εἰπερ γὰρ τε χόλον κὴ δυσμενέα κατατίθησι, ἀλλὰ δὲ καὶ μετόπισθεν ἔχει κότον ὄφρα τελέσσῃ ἐν σῆθεσσιν ἑοῖσιν. Homer. Iliad. a Quæ in præſens Tiberius civiliter habuit, ſed in animo revolvente iras, etiamſi impetus offenſionis languerat, memoria valebat. Tacit. Annal. l. 4. Non enim Tiberium quamvis triennio poſt cædem Seiâni, quæ cæteros mollire ſolent, Tempus, preces, Sarias mitigabant, quin incerta & abolita pro graviſſimis & recentibus puniret. *Anal. lib 6 cap. Ariſtot. Ethic. lib 4. cap 11*

plains of the inclination of his people to *backſliding*, and yet he cannot find in his heart to deſtroy them, but expreſſeth a kind of [a] *Conflict* between Juſtice and Mercy; and at laſt reſolves, *I am God and not man*; I can as well heal their *backſliding* by my *Love*, as revenge it by my *juſtice*; therefore *I will not execute the fierceneſs of mine anger, but I will cauſe them to walk after the Lord*, Hoſ. 11.7.10. Yea, ſo merciful he is, that even upon an *hypocritical converſion*, when his people did but flatter and lie unto him, and their heart was not right towards him, nor they ſtedfaſt in his Covenant, yet the Text ſaith, he *being full of compaſſion forgave their iniquity* (not as to the *juſtification* of their *perſons*, for that is never without faith unfained, but ſo far as to the *mitigation* of their *puniſhment*, that he *deſtroyed them not, nor ſtirred up all his wrath againſt them*, Pſal. 78 34. 39.) for ſo that place is to be expounded, as appeareth by the like parallel place, *Ezek.* 20 17. *Nevertheleſs, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs.*

Now the Metaphorical word both here, and ſo often elſewhere uſed in this argument, leadeth us to look upon ſinners as *Patients*, and upon God as a *Phyſician*. By which two conſiderations we ſhall find the exceeding mercy of God in the pardon and purging away of ſin ſet forth unto us.

Healing then is a *Relative* word, and leads us firſt to the conſideration of a *Patient* who is to be healed,

[a] Gravis quædam inter virtutes videtur orta contentio. Siquidem veritas ad juſtitiam miſerum affligebant; pax & miſericordia judicebant magis eſſe parcendum, &c, vid. *Bern. ſerm.* 1. *in An.*

healed, and that is here a grievous ſinner fallen into a Relapſe. Healing is of two ſorts. The healing of a *ſickneſs* by a *Phyſician*; the healing of a *wound* by a *Chyrurgeon*: And *Sin* is both a *ſickneſs*, and a *wound*. The *whole head is ſick*, the *whole heart faint*, *from the ſoal of the foot, even unto the head, there is no ſoundneſs in it but wounds, and bruiſes and putrifying ſores*, Iſa. 1. 3. 6. A *ſickneſs* that wants *healing*, a *wound* that wants *binding*,, Ezek. 34 4. A *ſick ſinner* that wants a *Phyſician* to call to repentance, *Matth* 9. 12,13. A *wounded ſinner*, that wants a *Samaritan* (ſo the Jews called Chriſt, *John* 8. 48.) to bind up and pour in wine and oyl, *Luk.* 10 34.

Diſeaſes are of ſeveral ſorts, but thoſe of all other moſt dangerous that are in the *vital parts*, as all the diſeaſes of ſin are, and from thence ſpread themſelves over the whole man. Ignorance, pride, carnal principles, corrupt judgement, diſeaſes of the *Head*: Hardneſs, Stubborneſs, Atheiſm, Rebellion, diſeaſes of the *Heart*: Luſt, a dart in the *Liver*; Corrupt communication, the effect of putrified *Lungs*; Gluttony and drunkenneſs, the ſwellings and dropſies of the *Belly*; Deſpair and horror, the grief of the *Bowels*; Apoſtacy a recidivation or relapſe into all. An *Ear* that cannot hear God ſpeak, *Ierem.* 6. 10. An *Eye* quite dawbed up, that cannot ſee him ſtrike, *Ier.* 44. 18. *Iſa.* 26 11. A *Palate* out of taſte, that cannot ſavour nor reliſh heavenly things, *Rom.* 8. 5. *Lips* poiſoned, *Rom.* 3. 13. a *Tongue* ſet on fire. *Iam.* 3,6. *Fleſh* conſumed, *bones* ſtick-

ing our, ſore vexed and broken to pieces, *Iob* 33. 21. *Pſal* 6. 2. & 51. 8. Some diſeaſes are *dull*, others *acute*; ſome ſtupifying, others tormenting. Sin is *all*. A ſtupifying *palſie*, that takes away feeling, *Ephel*. 4. 19. A *plague* in the heart, which ſets all on fire. 1 *King*. 8. 38. *Hoſ*. 7 4.

Sect. 12. Let us conſider a little the proper paſſions and effects of moſt diſeaſes, and ſee how they ſuite to ſin.

First, *Paine* and diſtemper. This, firſt or laſt is in All ſin; for it begets in wicked and *impenitent* men the [a] *pain of guilt*, horrour, trembling of heart, anguiſh of conſcience, fear of wrath, expectation of judgement, and fiery indignation, as in *Cain*, *Pharaoh*, *Ahab*, *Felix*, and divers others, *Gen*. 4. 13. 14. *Exod*. 9. 27. 28. 1 *King*. 21. 27. *Acts* 24. 25. *Iſai*. 33. 14. *Heb*. 2. 15. *Rom*. 8. 15. *Hebr*. 10. 27. And in *penitent* men it begets the *pain of ſhame*, and ſorrow, and inquietude of ſpirit, a wound in the ſpirit, a prick in the very heart, *Rom*. 6. 21. *Ezek*. 16. 61. 2 *Cor*. 7. 10. *Prov*. 18. 14. *Acts* 2. 37. *Penitency* and *Paine* are words of one derivation, and are very neare of kin unto one another. Never was any *wound* cured without *paine*, never any ſin healed without ſorrow.

Secondly, *weakneſſe* and *Indiſpoſedneſſe* to the Actions of life. Sin is like an unruly *ſpleen*, or a greedy

[a] Peccatum quod inultum videtur, habet poſtſequam pœnam ſuam ut nemo de admiſſo niſi amaritudine dolcat. *Aug*. de Continent. cap. 6. Memoria Teſtis, Ratio Index, Timor carniſex. Bernard, ſer. de villico iniquitat. [b] Omne malum aut Timore aut Pudore naturaſuffudit *Tertul*. *Apol*. cap. 1. Perturbatio animi reſipicientis peccata ſua reſpectione perhorreſcentis: horrore erubeſcenti: erubeſcentis corrigentis. *Aug*. in Pſal. 32. Con. 1. c. Morbus eſt ἕνστασις τῆ ὑγείᾳ διάθεσις ὑφ' ἧς ἐνέργειαν λαμβάνει βλάπτεσθαι, *Galen*. Habitus corporis contra naturam qui uſum ejus ad id facit deteriorem, cujus cauſa natura nobis ejus corporis ſanitatem dedit. Leg. 1. S. 8, 7. D. de Ædilitio Edict.

greedy *wenne* in the body that ſucks all nouriſhment, and converts all ſupplies into its own growth and ſo exhauſts the ſtrength and vigor of the ſoul, making it unfit and unable to do any good. When ever it ſets about any duty, till ſin be cured, it goes about it like an [a] *arm out of joynt*, which when you would move it one way, doth fall back another. It faints, and flaggs, and is not able to put forth any *skill*, or any *delight* unto any good duty. Naturally men are *Reprobate* or void of Judgement in o any good work. *Tit.* 1. 16 Godlineſs is a *miſtery*, a ſpirituall ſkill and *trade*, here is learning, and uſe, and experience, and much exerciſe required to be handſome and dextrous about it. *Tim.* 3. 16. *Phil.* 4. 11. *Heb.* 5. 13. 14. To be *ſinners* and to be *without ſtrength*, in the Apoſtles phraſe, is all one. *Rom.* 5. 6. 8. And look how much fleſh there is in any man, ſo much diſability is there to performe any thing that is good. *Rom.* 7, 18. Therefore the hands of ſinners are ſaid to *hang downe*, and their *knees to be feeble*, and their *feet to be lame*, that cannot make *ſtraight paths* till they be healed. Heb. 12. 12, 13. If they at any time upon naturall dictates, or ſome ſuddain ſtrong conviction, or pang of feare, or ſtirrings of conſcience, doe offer at any good worke, to pray, to repent, to beleeve, to obey, they bungle at it, and are out of their element: *They are wiſe to do evill, but to do good they have no knowledge.* They preſently grow weary of any eſſaies and offers at well doing, and cannot hold out or perſevere in them.

Thirdly, Decay and *conſumption*. Sinne waſts

[a] Καθάπερ τὰ πεπληρωμένα τῶν σώματος μοῖρα εἰς τὰ δεξιὰ πεφαρμοσμένων κινῆσαι τἐναντίον εἰς τὰ ἀριστερὰ πεφύκασιν, *Ariſt. Ethic. lib. c. ult.*

and wears out the vigour of ſoul and body, feeds upon all our time, and ſtrength, and exhauſts it in the ſervices of luſt. Sickneſs is a chargeable thing, a conſumption at once to the perſon and to the Eſtate The poor woman in the Goſpel which had an iſſue of blood, *ſpent all that ſhe had on Phyſicians, and was never the better*, *Luke* 8 43. So poor ſinners empty all the powers of ſoul, of body, of time, of eſtate, every thing within their reach, upon their luſts, and are as unſatisfied at laſt as at the firſt, *Eccleſ.* 1. 8. Like a Silk-worm which works out his bowels into ſuch a maſs wherein himſelf is buried. It weareth them out, and ſucketh away the Radical ſtrength in the ſervice of it, and yet never giveth them over, but as *Pharoahs* taskmaſters exacted the brick when they had taken away the ſtraw; ſo luſt doth conſume and weaken natural ſtrength, in the obedience of it: and yet when *nature* is exhauſted, the ſtrength of *luſt* is as great, and the commands as tyrannous as ever before. *Iſa.*57.10. *Ier.*2.25. We are to diſtinguiſh between the *vital force* of the faculties, and the *Activity of luſt* which ſets them on work; that decaies and haſtens to death, but ſin retains its ſtrength and vigour ſtill; nothing kills that but the blood of Chriſt, and the decay of nature ariſeth out of the ſtrength of ſin; the more any man in any luſt whatſoever, makes himſelf a ſervant of ſin, and the more buſie and active he is in that ſervice: the more will it eat into him and conſume him, as the hotter the Feaver is, the ſooner is the body waſted and dried up by it.

Fourthly,

Tabificæ mentis perturbationis. *Cic. Tuſcul quæſt.*

b Ἄπληστος ἡ τοῦ ἡδέος ὄρεξις, *Ariſt. Ethic.* l. 3. c. ult. πανωλέθρια τῆς ἀνθρώπων ἀπλήστου πλεονεξίας ἢ τῆς ἐπιθυμίας εὕρεσις. *Polit.* l. 2 Naturalia deſiderio finita ſunt, ex falſa opinione naſcentia, ubi deſinant non habent, &c. *Sen. Ep.* 16. Ex libidine orta ſine Termino ſunt. *Epiſt.* 39

Fourthly, *Deformity.* Sickneſs withereth the beauty of the body, maketh it of a glorious, a ghaſtly, and loathſom ſpectacle. Come to the comlieſt perſon living after a long and pining ſickneſs, and you ſhall not find the man in his own ſhape; a wan countenance, a ſhriveled fleſh, a lean viſage, a hollow and ſtanding eye, a trembling hand, a ſtammering tongue, a bowed back, a feeble knee, a ſwelled belly; nothing left but the ſtakes of the hedge, and a few ſinews to hold them together. Behold here the picture of a ſinner, *ſwelled* with pride, *pined* with envy, *bowed* with earthlineſs, *waſted* and eaten up with luſt, made as *ſtinking* and unſavory as a dead Carcaſs, *Pſal.* 4. 3. *Ezek.* 16. 4. When thou ſeeſt an *unmercifull* man, that hath no compaſſion left in him, think thou ſaweſt *Judas* or King *Jehoram*, whoſe ſore diſeaſe made his *bowels fall out*, 2 *Chron.* 21. 19. When thou ſeeſt a *worldly* man whoſe heart is glued to earthly things, think upon the poor woman who was *bowed together* and could not lift up her ſelf, *Luk.* 13. 11. When thou ſeeſt an Hypocrite walking crooked and unevenly in the ways of God, think upon *Mephiboſheth* or *Aſa*, lame, halting, diſeaſed in their feet. When thou ſeeſt a proud *ambitious* man, think upon *Herod* eaten up with vermin. O if the diſeaſes of the ſoul could come forth and ſhew themſelves in the body, and work ſuch deformity there (where it would not do the thouſand part ſo much hurt) as they do within: If a man could in the glaſs of the word ſee the uglineſs of the one, as plainly as in a ma-

Inflatus & Tumens animus in vitio eſt. Sapientis animus nunquam turgeſcit, nunquam tumet. *Cic. Tuſcul. quaſt. l.* 3.

Invidus alterius rebus macreſcit opimis. *Horat. l.* 1 *ep.* 2.

O curvæ in terras Animæ & Cœleſtium inanes. *Perſ.*

Ut corpora verberibus, ita ſævitia, libidine, malis conſulis animus dilaceratur. *Tacit. Anal. l.* 6.

material glaſſe the foulneſs of the other, how would this make him crie out, my *head*, my *head*: my *bowels*, my *bowels*: my *leanneſſe*, my *leanneſſe*: *Unclean, unclean*? No man thinks any ſhape ugly enough to repreſent a Divell by; yet take him in his naturals, and he was a moſt glorious Creature: it is ſinne that turns him into a Serpent or Dragon. There is ſomething of the *monſter* in every ſin; the belly or the feet ſet in the place of the head or hart; ſenſuall and worldly *luſts* ſet up above *Reaſon*, and corrupt Reaſon above *Grace*.

Sect. 33. Now becauſe the ſickneſs here ſpoken of is a *falling ſicknes*, and that the worſt kinde of Fall not *forward* in our way or race, as every good man ſometimes falls, where a man hath the help of his knees and hands to break the blow, to prevent or leſſen the hurt, and to make him to riſe againe: but old *Elias* fals a *falling backward*, where a man can put forth no part to ſave the whole; and ſo doth more dangerouſly breake and bruiſe himſelfe thereby. Therefore as it is a *ſicknes* which requires curing, ſo it is a *wound* which requires healing and binding. The Ancients compare it to falling into a pit full of *dirt* and *ſtones*: where a man doth not onely *defile*, but miſerably break and bruiſe himſelf. There is *contritio*, *ſolutio continui*, *ſuppuratio*, *ſanies*, *&c.* All the evils of a dangerous and mortall wound.

Cecidimus ſuper acervum lapidum & in luto: unde non ſolū inquinati ſed graviter vulnerati et quaſſati ſumus. Bernard. ſer. 1. in Cœna dom. Cecidimus in carcerem luto pariter et lapidibus plenum, captivi inquinari conquaſſari. Idem, ſer. 2. in octav. Paſchæ.

Add to all this, that in this diſeaſed and wounded condition, 1 A man hath *no power* to heale or to helpe himſelfe, but in that reſpect he muſt cry out with them in the prophet, *my Wound is incura-*

ble

ble and refuſeth to be healed, Jer. 15. 18.

Secondly, he hath *no deſire*, *no will*, no thought to enquire or ſend after a Phyſitian who may heal him: but is well contented rather to continue as he is, then to be put to the pain and trouble of a cure, and pleaſeth himſelf in the goodneſs of his owne condition, *Rev.* 3. 17. *Matth.* 9. 26.

Thirdly, He is *in the hands of his cruell enemy* who takes no pitty on him, but by flattery and tyranny, and new temptations, continually cheriſheth the diſeaſe, 2 *Tim.* 2. 12.

Fourthly, when the *true Phyſician* comes, he ſhuts the door againſt him, refuſe his counſell, rejecteth his receipts, quarrels with his medicines; they are too bitter, or too ſtrong and purging; or too ſharp and ſearching; he will not be healed at all except it may be his own way, *Prov.* 1. 24, 25. 2 *Chron.* 36. 16. *Ezek.* 24. 13. *Matth*, 23. 37. *Jer*, 13. 11. Thus we have taken a view of the Patient, *Sick*, weake, pained, conſumed, deformed, *wounded*, and ſore bruiſed: *without power* or help at *home*; *without friends* abroad: *no ſenſe* of danger, *no deſire* of change: patient of his diſeaſe, impatient of his cure: but one means in the world to helpe him, and he unable to procure it; and being offered to him, unwilling to entertaine it; who can expect after all this, but to hear the knell ring, and to ſee the grave opened for ſuch a ſick perſon as this?

Libens ægrotatqui medico non creditnec morbum declinat. Ariſt. Ethic. lib. 3. O fortes quibus medicus opus non eſt: fortitudo iſta non ſanitatis eſt ſed inſaniæ nam & phreneticis nihil fortius. Sed quanto majores ſalvires, tanto mors vicinior. Aug. in Pſ. 58.

Sect. 14.

Now let us take a view of the *Phyſician*. Surely an ordinary one would be ſo farr from viſiting ſuch a Patient, that in ſo deſperate a condition as this, he would quite forſake him: As their uſe is to

leave their Patients when they lie a dying. Here then obſerve the ſingular goodneſs of this phyſician.

Firſt, though other *Phyſicians* judge of the diſeaſe when it is brought unto them, yet the *Patient* firſt feels it and complaines of it himſelf; but this Phyſitian giveth the Patient the very feeling of his diſeaſe, and is faine to take notice of that as well as to miniſter the cure. *He went on frowardly in the way of his heart*, ſaith the Lord, and pleaſed himſelf in his own ill condition, *I have ſeen his way, and will heale him*, Eſay 57. 17. 18.

Secondly, other Patients ſend for the Phyſician, and uſe many intreaties to be viſited and undertaken by him. Here the Phyſician comes unſent for, and intreates the ſick perſon to be healed. The world is undone by falling off from God, and yet God is the firſt that begins the reconciliation; and the ſtick of it is in the world, and not in him: and therefore there is a great Emphaſis in the Apoſtles expreſſion, God was in Chriſt *reconciling the world to himſelf*, not himſelf unto the world, *He intreats us to be reconciled*, 2 Cor. 5. 19, 20. He is *found of them that ſought him not*, Eſai. 65. 1. and his office is not onely *to ſave*, but to *ſeek* that which was loſt.

Thirdly, other *Phyſitians* are well uſed, and entertained with reſpect and honour: but our Patient here neglects and miſuſeth his Phyſician, falls from him, betakes himſelf unto Mountebanks and Phyſicians of no value; yet he inſiſts on his mercy, and comes when he is forſaken, when he is repelled.

led. *I have ſpread out my hands all the day unto a Rebellious people*, Eſay 65. 2.

Fourthly, other Phyſicians have uſually ample and honourable rewards for the attendance they give; but this Phyſician comes onely out of love, *heales freely*, nay is bountifull to his Patient, doth not onely heale him, but beſtows gifts upon him, gives the viſit, gives the phyſick, ſends the miniſters and ſervants who watch & keep the Patient.

Medicos civitate donavit Julius Cæſar. Sueton. in Julio. cap. 42. Vis morborum pretia medentibus; Fors Tabes Pecuniam advocatis fert. Tacit. Annal. lib. 11.

Laſtly, other Phyſicians preſcribe a bitter potion for the ſick perſon to take; this Phyſician drinketh of the bitterest himſelf; others preſcribe the ſore to be launced, this Phyſitian is wounded and ſmitten himſelf: others order the Patient to bleed, here the phyſitian bleeds himſelfe: yea he is not onely the *Phyſician* but the *Phyſick*, and gives himſelf, his own fleſh, his own blood, for a purgative, a cordiall, a plaiſter to the ſoul of his Patient; Dies himſelfe, that his Patient may live, and *by his ſtripes we are healed*, Eſay. 53. 5.

We ſhould from all this learne, Firſt, to admire the unſearchable Riches of the mercy of our God, who is pleaſed in our miſery to *prevent us* with goodneſs, and when we neither felt our diſeaſe, nor deſired a remedy, is pleaſed to *convince us* of our ſinnes; *Thou haſt fallen by thine iniquity*; *To invite us* to repentance, *O Iſrael returne unto the Lord thy God*: To *put words into our mouth*, and to draw our petition for us, *Take with you words, and ſay unto him, take away all iniquity*, &c. To *furniſh us with arguments*, we are *fatherleſs*, thou art *mercifull*: To *incourage* us with promiſes, *I will heale*,

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I will love; To give us his Miniſters to proclaime, and his Spirit to apply theſe mercies unto us. If he did not *convince* us that iniquity would be adownfall and a ruine unto us, *Ezek.* 18. 30. we ſhould hold it faſt, and be pleaſed with our diſeaſe, like a mad man that quarrels with his cure, and had rather continue mad then be healed, *Job* 3.19,20,21.

Pol me occidiſtis amici, Non ſervaſtis ait Aorat. Moleſtus eſt ſomnium jucundum videnti qui excitat. Sen ep 102.

If being convinced, he did not *invite* us to repentance, we ſhould run away from him as *Adam* did. No man loves to be in the company of an *Enemy*, much leſs when that enemy is a *Judge*. They have *turned their back unto me, and not their face*, Jer. 2. 27. *Adam* will *hide* himſelfe, *from the preſence of the Lord*, Gen. 3. 8. and *Cain* will *goe out from the preſence of the Lord*, Gen. 4. 16. Guilt cannot look upon Majeſtie; ſtubble dares not come neer the fire; If we be in our ſins we cannot ſtand before God, *Ezra* 9. 15.

If being invited, he did not *put words into our mouthes*, we ſhould not know what to ſay unto him. We know not wherwith to come before the Lord, or to bow before the high God, if he do not *ſhew us what is good*. Mic. 6. 6. 8. Where God is the Judge (who cannot be mocked or decided, who knoweth all things; and if our heart condemne us, he is greater then our heart, and where ever we hide, can finde us out, and make our ſin to finde us too. *Gal.* 6. 7. 1 *Iohn* 3. 20. *Num.* 32. 23.) where I ſay this God is the Judge, there guilt ſtoppeth the mouth, and maketh the ſinner ſpeechleſs. *Matth.* 22. 12. *Rom.* 3,19. Nay the beſt of us *know not what to pray as we ought, except the Spirit be pleaſed*

pleased to help our infirmities. Rom. 8. 26. When we are taught what to say, If God do *not withdraw his anger*, we shall never be able to reason with him *Iob.* 9. 13, 14. *Wit' draw thine hand from me, let not thy dread make me afraid, then I will answer, then I will speak.* Job. 13. 21, 22. If he doe not reveal mercie, if he doe not promise love or healing; if he do not make it appear that he is a God that heareth prayers, flesh will not dare to come neer unto him. 2 *Sam.* 7. 27. We can never pray, till we can cry *Abba father*; we can never call unto him but in the *multitude of his mercies.* As the earth is shut and bound up by frost and cold, and putteth not forth her pretious fruits till the warmth and heat of the Summer call them out: so the heart under the cold affections of feare and guilt, under the darke apprehensions of wrath and judgement, is so contracted that it knows not to draw neere to God; but when mercie shines, when the love of God is shed abroad in it, then also is the heart it selfe shed abroad and enlarged to powre out it self unto God. Even when *distressed* sinners pray, their *prayer* proceeds from apprehensions of *mercy*, for *prayer* is the childe of *faith.* Rom. 10. 14. *Iam.* 5. 15. and the object of faith is *mercy.*

Oratio de conscien ia procedit. Si conscientia erubescit, erubescat oratio--Si spiritus reus apud se fit erubescit conscientiæ. Tertul. exhort. Castit. c. 10.

Secondly, The way to prize this mercie is to grow acquainted with our own *sickness*; to see our face in the glass of the law: to consider how odious it renders us to God: how desperately miserable in our selves. The deeper the sense of *misery*, the higher the estimation of *mercy.* When the Apostle looked on himselfe as the *chief of sinners*, then he

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accounted it a saying *worthy of all acceptation* that *Christ Jesus came into the world to save sinners.* 1 *Tim.* 1. 15. Till we be *sicke and weary*, we shall not look after a *Physitian* to *heale and ease us.* Matth. 9. 12. 11, 28. Till we be *pricked in our hearts*, we shall not be hasty to enquire after the means of *Salvation.* Acts 2, 37. Though the proclamation of pardon be made *to All, that will*, Revel. 22. 17. Yet none are willing till they be brought to extreamities: as men cast not their goods into the sea, till they see they must perish themselves if they doe not. Some men must be bound before they can be cured. All that God doth to us in conversion, he doth most freely: but a gift is not a *gift* till it be *received.* Rom. 5. 17. John 1. 12. and we naturally refuse and reject Christ when he is offered. *Esay.* 53. 3. *John* 1. 11. because he is not offered but upon these termes, that we *deny our selves*, and *take up a Cross*, and *follow him.* Therefore we must be wrought upon by some *terrour* or other. 2 *Cor.* 5. 11. When we finde the wrath of God abiding upon us, and our souls shut under it as in a prison, *John* 3. 36. *Gal.* 3. 22. and the fire of it working and boyling like poison in our consciences, then we shal value mercie, and cry for it as the Prophet doth, *Heale me O Lord, and I shal be healed, Save me and I shall be saved, for thou art my prayse.* Jer. 17. 14, Things *necessary* are never valued to their uttermost but in *extremities.* When there is a great famine in *Samaria*, an Asses head (which at another time is thrown out for carrion) will be more worth, then in a plentiful season the whole body of an Oxe.

Nay

Nay hunger ſhal in ſuch a caſe overvote natu e, and devour the very tender love of a mother; the life of a childe ſhall not be ſo dear to the heart, as his fleſh to the belly of a pined parent, 2 *King.* 6,25,28. As ſoone as a man finides a ſhipwrack, a famine, a hell in his ſoul, till Chriſt ſave, feed, deliver it, immediately Chriſt will be the deſire of that ſoule, and nothing in Heaven or earth valued in compariſon of him. Then that which was eſteemed the *fooliſhneſs of preaching* before, ſhall be counted *the power of God*, and the *wiſdom of God*; then every one of Chriſts ordinances (which are the *waters of the Temple*, for the *healing of the Sea*, that is, of many people, *Ezek.* 47. 8. and the *Leaves of the Tree of Life*, which are for the *healing of the Nations*, Revel, 22. 2. and the *ſtreames* of that *Fountaine* which is *opened in Iſrael for ſin & for uncleanneſs*, Zach: 13 1. and the *wings* of the *Sun of righteouſneſs*, where by he conveyeth *healing* to his Church, *Mal.* 3 2.) ſhall be eſteemed, as indeed they are, the *Riches*, the *Glory*, the *Treaſure*, the *feaſt*, the *phyſick*, the *ſalvation* of ſuch a ſoule, *Rom.* 11. 12. *Epheſ.* 3. 8. 2 *Cor.* 3. 8. 11. 2 *Cor.* 4. 6. 7. *Iſai.* 25. 6. *Revel.* 19. 9. *Luke* 4. 18. *Hebr.* 2. 3. *James* 1. 21. *John* 12. 50. *Acts* 28. 28. And a man will waite on them with as much diligence and attention, as ever the impotent people did at the poole of *Betheſda*, when the Angel ſtirred the water; and endure the healing ſeverity of them, not onely with *patience*, but with *love* and thankfulneſs; ſuffer reaſon to be captivated, will to be croſſed, high imaginations to be caſt down; every thought to be ſubdued, conſcience to be

be ſearched, heart to be purged, luſt to be cut off and mortified; in all things will ſuch a ſick ſoul be contented to be dieted, reſtrained and ordered by the Counſell of this heavenly Phyſician.

Sect. 17.

It is here next to be noted that God promiſeth to heale their *Back-ſlidings*. The word imports a *departing* from God, or a turning away again. It is quite *contrary* in the formall nature of it unto *faith* and *Repentance*, and implies that which the Apoſtle calls a *Repenting of Repentance*. 2 *Cor.* 7. 10 By *faith* we *come to Chriſt*, John 6. 37 and *cleave to him*, and *lay hold upon him*. Heb. 6. 18. *Iſay.* 56. 2. 6. but by this we *depart*, *and draw back from him*, and let him goe. *Heb.* 10. 38, 39. By the one we prize Chriſt as infinitely precious, and his ways as holy and good. *Phil.* 3. 8. 2 *Pet.* 1. 4. by the other we vilifie and ſet them at naught, ſtumble at them, as ways that do not profit. *Matth.* 21: 42. *Acts* 4. 11. 1 *Pet.* 2. 7, 8. *Ieb.* 21. 14. 15. For, a man having approved of Gods wayes, and entred into covenants with him, after this to goe from his word, and fling up his bargaine, and ſtart aſide like a deceitfull bow: of all other diſpoſitions of the Soule this is one of the worſt, to deale with our ſins as Iſrael did with their ſervants. *Ier.* 34. 10. 11. diſmiſſe them and then take them again. It is the ſad fruit of an *evill and unbeleeving heart*. Heb. 3: 12. And God threatneth ſuch perſons to *leade them forth with the workers of iniquity*. Pſal. 125. 5. as cattel are led to ſlaughter, or malefactours to execution. And yet we here ſee God promiſeth *Healing* unto ſuch ſinners.

Venire ad Chriſtum, quid eſt aliud quam credendo convert? Aug. de grat. et l. arbit. ca 5 Transfugas arboribus ſuſpendunt. Tacit. de morib Germ. Transfugas ubicunque in venti fuerint quaſi hoſtes interfecere licet. l. 3. S. 6. ad leg. Cornel. de Sicariis. D. et l. 38 D. de pænis S. 1. et l. 19 l. 38. D. de captivis et poſtliminio et l. 3. de Re militari. S. 11. l. 7.

For

For understanding whereof we are to know that there is a *twofold Apostacy*. The one out of *Impotency of Affection*, and *prevalency of lust*, drawing the heart to look towards the old pleasures thereof again, and it is a *Recidivation* or *Relapse* into a former sinful condition out of forgetfulness and falseness of heart, for want of the fear of God to ballance the conscience, and to fix and unite the heart unto him. Which was the frequent sin of *Israel*, to make many promises and Covenants unto God, and to break them as fast. *Judg.* 2.18,19. *Psal.* 106. 7,8,9,12,13. And this [a] falling from our *first love*, growing cold and slack in duty, breaking our engagements unto God, *and returning again to folly*, though it be like a Relapse after a disease, exceeding dangerous, yet God is sometimes pleased to forgive and heal it.

The other kind of *Apostacy*, is *proud and malicious*, when after the *taste of the good word of God, and the powers of the world to come*, men set themselves to hate, oppose, persecute Godliness, to do *despight to the spirit of Grace*, to fling off the holy strictness of Christs yoak, to swell against the searching power of his word, to *trample upon the blood of the Covenant*, and when they know the spiritualness and holiness of Gods wayes, the innocency and piety of his servants, do yet notwithstanding set themselves against them *for that reason* though un-

[a] *Eorum qui peccant antequam Deum noverint, ante quam miserationes ejus experti sunt, antequam pertaverint jugum suave, & onus leve, priusquam devotionis gratiam & consolationes acceperint Spiritus sancti; eorum inquam copiosa Redemptio est: at eorum qui post conversionem suam peccatis implicantur ingratis acceptæ gratiæ, & post missam manum ad aratrum retro respiciunt tepidi & corna-*

les falli--Eorum utique per paucos invenias, qui post hæc redeant in gradum pristinum, nec tamen si quis hujusmodi est, desperamus de eo, tantum ut Resurgere velit cito. Quanto n. diutius permanebit tanto evadet difficilius. Bernard. serm. 3. in Vigil. vid. ser. 35. in Cant. Aug. de civ. Dei. lib. 16. cap. 20. Isid. Pelus. l. 1. ep. 13.

der other pretences.) This is not a weak but a *wilful*, and (if I may ſo ſpeak) a *ſtrong and a ſtubborn Apoſtacy*. A ſin which wholly hardneth the heart againſt Repentance, and by conſequence is incurable. *To ſpeak againſt the Son of man*, that is, againſt the doctrine, Diſciples, wayes, ſervants of Chriſt, looking on him *only as a man*, the leader of a Sect, as maſter of a new way (which was *Pauls* notion of Chriſt and Chriſtian Religion when he perſecuted it, and *for which cauſe he found mercy*, for had he done that *knowingly*, which he did *ignorantly*, it had been a ſin uncapable of mercy. *Acts* 26.9. 1 *Tim.* 1.13.) thus to ſin, is a blaſphemy that may be *pardoned*: but to *ſpeak againſt the Spirit*, that is, to oppoſe and perſecute the doctrine, worſhip, ways, ſervants of Chriſt, knowing them and acknowledging in them a ſpiritual Holineſs, and *eo nomine* to do it, ſo that the *formal motive* of *malice* againſt them, is the power and luſtre of that ſpirit which appeareth in them; and the *formal principle of it*, neither ignorance, nor ſelf-ends, but *very wilfulneſs*, and *immediate malignity*; Wo be to that man whoſe naturall enmity and antipathy againſt Godlineſs do ever ſwel to ſo great and daring an height. *It ſhall not be forgiven him, neither in this world, nor in the world to come*, Matth. 12.32.

Vide Bezæ *Annotat. in* Joan 5. 16.

Vid. Iſidore *Pelut. lib.* 1. *Ep.* 59.

That's, ſay ſome, neither in the time of *life*, nor in the point or moment of *death* which tranſlates them unto the world to come. Others, not in this life by *Juſtification*, nor in the world to come by conſummate *Redemption*, and publick *judiciary abſolution* in the laſt day, which is therefore called the

Beza, Calvin, Cartwright, a. gainſt the Rhemiſts. Chemnit. Deodati.

the *Day of Redemption*, in which men are ſaid to *finde mercy of the Lord*, Epheſ. 4. 30. 2 Tim. 1. 18. For that which is here done in the *Conſcience* by the miniſtery of the Word, and efficacy of the Spirit, ſhall be then publikely and *judicially* pronounced by Chriſts own mouth before Angels and men, 2 *Cor.* 5. 10. Others: Shall *not* be *forgiven*, that is, ſhall be *plagued* and *puniſhed* both in this life, and in that to come. Give me leave to add what I have conceived of the meaning of this place, thongh no way condemning the Expoſitions of ſo great and learned men: I take it, By *This world* we may underſtand the *Church* which then was of the *Jews*, or the preſent age which our Saviour Chriſt then lived in. It is not, I think, inſolent in the Scripture, for the words *Age*, or *World*, to be ſometimes *reſtrained* to the *Church*. Now, as *Iſrael* was God's *firſt-born*, and the *firſt-fruits* of his increaſe, *Exod* 4. 22: *Ierem.* 31. 9. *Ier.* 2. 3. So the Church of *Iſrael* is called the *Church of the Firſt-born*, Hebr. 12. 23. and the *firſt Tabernacle*, and a *worldly Sanctuary*, Hebr. 9. 1, 8. and *Ieruſalem that now is*, Gal. 4. 25. And then by the *World to come*, we are to underſtand the *Chriſtian Church* afterwards to be planted; for ſo frequently in Scripture is the *Evangelical Church* called the *World to come*, and the *laſt days*, and the *ends of the world*, and the things thereunto belonging, *Things to come*, which had been *hidden from former ages*, and generations, and were by the miniſtery of the Apoſtles made known unto the *Church* in their time, which the *Prophets and righteous men* of the former

Chryſoſt. & *Theophylact. Broughton* Explicat. of the Revelation cap. 21. p. 301. 302.

ages *did not see* nor attain unto. Thus it is said, *In these last dayes* God hath spoken to us by his Son, *Heb.* 1. 1. And, Unto Angels he did not put in subjection the *world to come*, *Heb.* 2. 5. and, Christ was made an high Priest of *good things to come*, Heb. 9 11 and, The Law had a shadow of *good things to come*, *Heb.* 10. 1. and, the times of the Gospel are called *Ages to come*, Ephes. 2. 7. and, the *ends of the world*, 1 *Cor.* 10. 11. Thus Legal and Evangelical dispensations are usually distinguished by the names of *Times past*, and the *last dayes or times to come*, Heb. 1. 1. Eph. 3. 9, 10. Colos. 1. 25, 26. The one an *Earthly* and Temporary, the other an *Heavenly and* abiding administration, and so the *Septuagint* render the Original word אבי־עד *Isai.* 9. 5. *Everlasting Father*, which is one of the Names of Christ, by Πατὴρ τοῦ μέλλοντος αἰῶνος, The Father of the world to come.

The meaning then of the place seems to be this: That sins of high and *desperate presumption*, committed *maliciously* against *known light*, and against the *evidence of Gods Spirit*, as they had no *Sacrifice* or *expiation* allowed for them in the *former world*, or state of the *Jewish Church*, but they who in that manner despised *Moses* and his Law, though delivered but by Angels, *died without mercy*, *Numb.* 15. 27, 30, 31. *Hebr.* 2. 2, 3, 4. so in the *World to come*, or in the *Evangelical Church*, (though grace should therein be more abundantly discovered and administred unto men) yet the same Law should continue still, as we finde it did, *Hebr.* 2. 2, 3, 4, 5. and 6. 4, 5, 6. and 10. 26, 27, 28.

neither

neither the *open enemies* of Christ in the *one*, nor the *false professors* of Christ in the *other*, committing this sin, should be capable of pardon.

This doctrine of *Apostacy* or Back-sliding, is worthy of a more large explication; but having handled it formerly on *Hebr.* 3. 12. I shall add but two words more.

First, that we should beware above all other sins, of this, of *falling* in soul as old *Eli* did in body, *backward*, and so hazarding our salvation; if once we have shaken hands with sin, never take acquaintance with it any more, but say as *Israel* here; *What have I to do any more with Idols?* The Church should be *like Mount Zion, that cannot be moved.* It is a sad and sick temper of a Church to toss from one side to another, and then especially when she should be healed, to be *carried about with every winde.*

Secondly, We should not be so terrified by any sin, which our soul mourns and labours under, and our heart turneth from, as thereby to be withheld from going to the Physician for pardon and healing. Had he not great power and mercy, did he not *love freely*, without respect of *persons*, and *pardon freely* without respect of *sins*, we might then be afraid of going to him: but when he extendeth forgiveness to *all kinds*, *iniquity*, *transgression*, *sin*, Exod. 34. 6. and hath actually pardoned the *greatest sinners*, *Manasses*, *Mary Magdalen*, *Paul*, Publicans, harlots, backsliders; we should though not presume hereupon to turn Gods mercy into poyson, and his grace into wantonness (for

mercy it ſelf will not ſave thoſe ſinners that hold faſt ſin, and will not forſake it) yet take heed of deſpairing, or entertaining low thoughts of the love and mercy of God; for ſuch examples as theſe are ſet forth for the incouragement of all *that ſhall ever beleeve unto eternal life*, 1 *Tim.* 1.16. And the *thoughts* and *wayes* which God hath to pardon ſin are *above our thoughts and wayes*, whereby we look on them in their guilt and greatneſs, many times, as *unpardonable*: and therefore are fit matter for our faith, even againſt ſenſe, to beleeve, and rely upon, *Iſa.* 55.57,58.

Sect. 18. *Cum quis propter nullam aliam cauſam donat, quam ut libertatem & munificentiam exerceat. Hoc propriè Donatio appellatur.* Julian D. de Donationib. lib. 1.

Now followeth the Fountain of this Mercy. *I will love them freely.*] Gods love is a moſt free and bountiful love, having no *motive* or foundation but *within it ſelf*, and his free love and grace is the ground of all his other mercies to his people; *he ſheweth mercy on whom*, and becauſe *he will ſhew mercy.* From the beginning to the end of our ſalvation, nothing is primarily active but *free grace. Freely loved*, Deut. 7.7,8. *Freely choſen*, Epheſ. 1. *v.* 5, 6. *Chriſt* the *gift of free love* John 3.16. *His obedience freely accepted* for us and beſtowed upon us, *Rom.* 5.15 18. *Juſtification free*, Rom. 3.24. *Adoption free*, Eph. 1.5. *Faith and repentance free*, Phil. 1.29. 2 *Tim.* 2.25. *Good works free*, Eph. 2.10. *Salvation free*, Titus 3.5. Acts 15.1. Thus the Foundation of all mercies is *free love.* We do not firſt give to God, that he may render to us again. We turn, we pray, we covenant, we repent, we are holy, we are healed, *onely becauſe he loves us*: and he *loves* us not becauſe he ſees any thing *lovely* or amiable

amiable in us, but becauſe he will ſhew the *abſoluteneſs* of his own *will*, and the *unſearchableneſs* of his own *Counſel* towards us. We are not originally denominated *Good* by any thing which floweth *from us*, or is done *by us*: but by that which is *beſtowed upon us*. Our goodneſs is not the *motive* of his love, but his love the *Fountain* of our goodneſs. None indeed are healed and ſaved, but thoſe that repent and return; but *repentance* is only a *condition*, and that *freely given* by God, *diſpoſing the ſubject* for ſalvation; not a *Cauſe* moving or procureing God to ſave us. It is neceſſary as the *means to the end*, not as the *cauſe to the effect*. That which looks leaſt free of any other act of God, His *rewarding* of obedience, is all and *only mercy*. When we ſow in righteouſneſs, we muſt *reap in mercy*, Hoſ. 10. 12. When he *renders according to our works*, it is becauſe of his *mercy*, Pſal. 62. 12.

This is the ſolid bottom and foundation of all Chriſtian comforts, that *God loves freely*. Were his love to us to be meaſured by our fruitfulneſs or carriages towards him, each hour and moment might ſtagger our hope; but he is therefore pleaſed to have it all of *grace, that the promiſe might be ſure*, Rom. 4. 16. This comforts us againſt the *guilt* of the greateſt ſins; for *love and free grace* can *pardon* what it will. This comforts us againſt the accuſations of Satan drawn from our *own unworthineſs*. 'Tis true, I am unworthy, and Satan cannot ſhew me unto my ſelf more vile, then without his accuſations I will acknowledge my ſelf to be: but that *love that gave Chriſt freely*, doth give in

in him more worthineſs then there is or can be unworthineſs in me. This comforts us in the aſſured *hope of Glory*, becauſe when he loves *he loves to the end*, and *nothing can ſeparate from his love*. This comforts us in all *afflictions*, that the free love of God, who hath predeſtinated us thereunto, will wiſely order it all unto the good of his ſervants, *Rom.*8. 29. *Hebr.*12.6.

Our duty therefore it is, Firſt, to labour for aſſurance of this free love. It will *aſſiſt us* in all *duties*; it will *arm us* againſt all *Temptations*: It will *Anſwer* all *Objections* that can be made againſt the ſouls peace: It will *ſuſtain us* in all *conditions*, which the ſaddeſt of times can bring us unto. *If God be for us, who can be againſt us?* Though thouſands be againſt us *to hate* us, yet none ſhall be againſt us to *hurt* us.

Secondly, if God *love us freely*, we ſhould *love him thankfully*, 1 *Joh.*4.19. and let love be the *ſalt* to ſeaſon all our ſacrifices. For as no benefit is *ſaving* unto us which doth not proceed from *love in him*, ſo no duty is *pleaſing* unto him which doth not proceed from *love in us*, 1 Joh.5.3.

Thirdly, plead this *free love* and grace in *prayer*; when we beg *pardon*, nothing is *too great* for love to forgive: When we beg *grace* and holineſs, nothing is *too good* for love to grant. There is not any one thing which faith can manage unto more ſpiritual advantages, then the free grace and love of God in Chriſt.

Fourthly, yet we muſt ſo magnifie the love of God, as that *we turn not free grace into wantonneſs*.

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There is a corrupt generation of men, who under pretence of exalting *grace*, do put disgrace upon the *Law* of God, by taking away the *mandatory power* thereof from those that are under grace, a doctrine most extremely contrary to the nature of this love. For *Gods love* to us, workes *love in us* to him; and our love to him is this, that we *keep his Commandements*; and to keep a Commandement is to confirme and to subject my conscience with willingness and delight unto the rule and *preceptive power* of that commandement. Take away the *obligation of the Law* upon conscience as a *rule of life*, and you take away from our love to God the very matter about which the obedience thereof should be conversant. It is no diminution to love that a man is bound to obedience (nay it cannot be called obedience if I be not bound unto it) but herein the excellency of our love to God is commended that whereas other men are so bound by the Law that they fret at it, and swell against it, and would be glad to be exempted from it, they [a] who love God, and know his love to them, *delight to be thus bound*, and finde infinitely more sweetness in the strict rule of Gods holy Law, then any wicked man can do in that presumptuous liberty wherein he allowes himself to shake off and breake the cords of it.

[a] Sub lege est qui timore supplicii quod lex minatur, non amore justitiæ se sentit abstinere ab opere peccati; nondum liber nec alienus à voluntate peccandi: In ipsa enim voluntate reus est, qua mallet si fieri posset non esse quod timeat, ut libere faciat quod occulte desiderat. Augustin. de nat, & grat. cap 57. Et infra Omnia fiunt facilia charitati, cap 69. non est Terribile sed Suave mandatum. De Grat. Christi, lib. 1. cap. 13. Suave fit quod non delectabat. De peccat merit. & Remiss. lib. 2. cap. 17. Contr. 2. Epist. Pelag. lib. 1. cap. 9. lib, 3. cap. 4. de doctr. Christi, lib. 1. cap. 15. de spiritu & lit. cap. 3.

Sect. 19.

Now lastly, when we returne with sound repentance unto God, then God is pleased to give more then ordinary tastes of the sweetnesse of his love, by *removing judgements*, which are the fruits of his *Anger*, from us. This point falls in with what was handled before on the second vers. Therefore I shall conclude with these two notes:

First, that in all *judgements* God will have us looke on them as *fruits of his anger*, and take more notice in them of *his displeasure* than our *owne sufferings*. When wrath is gone out, the sword drawne, thousands and ten thousands slaine in our Coasts; *Israel* given to the spoile, and *Iacob* unto robbers; a land set on fire with civill flames, and none able to quench them; A Kingdome divided within it selfe; A Church which was sometimes the *Asylum* for other exild and afflicted Christians to fly for shelter unto, miserably torne by the foolish and unnaturall divisions of brethren, und dangerously threatned by the policy and power of the common enemy who studies how to improve these divisions, to the ruine of those that torment them; our worke is to make this conclusion, Our *God is angry*; a God that loves freely, that is infinite in mercy and pitty, who doth not afflict willingly, nor grieve the Children of men; This should be our greatest Affliction; and the removall of this anger by an universall Reformation and conversion unto him our greatest businesse. And I doe verily believe that *England* must never thinke of outliving or breaking thorow this *anger of God*, this *critical judgement* that is upon it, so as to

returne

returne to that co'd and *formall complexion*; that *Laodicean* temper that she was in before, till she have so publickly and generally repented of all those *civill disorders* which removed the bounds, and brought dissipation upon *publick justice*: and of all those *Ecclesiasticall disorders* which let in corruptions in doctrine, superstitions in worship, abuses in Government, discountenancing of the power of godlinesse in the most zealous Professors of it, as that our *Reformation* may be as conspicuous as our *disorders* have beene, and it may appeare to all the world that God hath washed away the filth and purged the blood of *England* from the midst thereof *by the Spirit of Judgment, and by the spirit of burning.*

Secondly, That Gods love is the true ground of removing Judgements in mercie from a people. Let all Humane counsells be never so deep, and armies never so active, and cares never so vigilant, and Instruments never so unanimous, if *Gods love* come not in nothing of all these can doe a Nation any good at all. Those that are most interested in *Gods love*, shall certainly be most secured against his Judgements. Hither our eyes, our prayers, our thoughts must be directed. Lord, love us, delight in us; choose us for thy selfe, and then though Counsells, and treasures, and armies, and men, and horses, and all second causes faile us; though Satan rage, and hell threaten, and the foundations of the earth be shaken: though neither the *Vine*, nor the *Olive*, nor the *figge-tree*, nor the *field*, nor the *pastures*, nor the *heards*, nor the *stay* yeeld any

ſupplies, yet we *will rejoyce in the Lord, and glory in the God of our Salvation*; *ſinne* ſhall be healed, *anger* ſhall be removed; *nothing ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord.*

THE

THE FIFTH SERMON.

HOSEA Chap. 14. ver. 5, 6, 7.

5. *I will be as the dew unto Iſrael: he ſhall grow as the Lilly, and caſt forth his roots as Lebanon.*
6. *His branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon.*
7. *They that dwell under his ſhadow, ſhall return: They ſhall revive as the Corn, and grow as the Vine; the ſent thereof ſhall be as the wine of Lebanon,* &c.

IN theſe verſes is contained *Gods anſwer* unto the ſecond part of *Iſraels petition*, wherin they deſired him to do them *good*, or to *receive them graciouſly*; And here God promiſeth them ſeveral ſingular *bleſsings* ſet forth by by ſeveral *metaphors* and ſimilitudes, all anſwering to the *name of Ephraim*, and the ancient promiſes made unto him, *Deut.* 33. 13. 17, &c. oppoſite to the many *Sect.* 1.

many *contrary courſes* threatned in the former parts of the Prophecy under metaphors of a contrary importance Here is the *dew of grace* contrary to the *morning cloud* & the *earthly dew* that paſſeth away, *Cap.*13.3. *Lillies*, *Olives*, *Vines*, *Spices*, contrary to judgmen s of *Nettles*, *Thornes*, *Thiſtles*, *ch. 9. 16 17.8. Spreading roots* contrary unto *dry roots*, *ch.9.16. A fruitful vine* bringing forth excellent wine, contrary to an *empty Vine* bringing fruit only *to it ſelf*, that is, ſo ſowr and unſavory, as is not worth the gathering, *chap.*10.1. *Corn growing*, in ſtead of *corn taken* qu te away, *chap.*2.9. in ſtead of no *ſtaulk*, *no bud*, *no meal*, chap.8 7. *Fruit* promiſed in ſtead of *no fruit* threatned, *chap.9.16. Wine* promiſed in oppoſition to the *failing of wine*, chap 9 2.2.9. *Sweet wine* oppoſite to *ſowr drink*, chap 4.18. *Safe dwelling* in ſtead of *no dwelling*, chap 9 3. *Branches growing* & ſpreading, inſtead of *branches conſumed*, chap.11.6. *Green tree*, inſtead of *Dry ſprings*, chap. 13. 5. And all theſe fruits, the *fruits* as *of Lebanon*, which was of all other parts of that Country the moſt fertill Mountain, full of various kindes of the moſt excellent Trees, Cedars Cypreſſe, Olive, and divers others, affording rich gums and balſomes: full alſo of all kindes of the moſt medicinall and Aromatick herbs, ſending forth a moſt fragrant odour, whereby all harmfull and venemous creatures were driven from harboring there: And in the Vallies of that Mountain were moſt rich grounds for Paſture, Corn, and Vineyards, as the Learned in their deſcriptions of the holy Land have obſerved.

Adricomius, in Neptalim, 6. Brocard. Hieron. in loc.

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The Originall of all these blessings is the *heavenly dew* of Gods grace and favour (alluding to that abundance of dew which fell on that Mountain,) descending upon the Church, as upon a *garden* bringing forth *Lillies*, as upon a *Forrest*, strengthning the *Cedars*, as upon a *Vineyard*, spreading abroad the *branches*, as upon an *Olive-yard*, making the trees thereof *green and fruitful*, and as on a *rich field*, receiving the *Corn*. Here is spiritual *beauty*, the beauty of the *Lilly*, exceeding that of *Solomon* in all his glory; spiritual *stability*, the roots of the *Cedars*, and other goodly trees in that mountain; spiritual *odors*, and spices of Lebanon; spiritual *fruitfulness* and that of all sorts and kinds for the comfort of life. The fruit of the field, *bread to strengthen*, the fruit of the Olive trees, *oyl to refresh*, the fruit of the Vineyard, *wine to make glad* the heart of man, *Psal.* 104. 15.

We esteem him a very rich man, and most excellently accommodated, who hath *gardens* for pleasure, and *fields* for corn and pasture, and *woods* for fuel, for structure, for defence, for beauty, and delight: and *Vineyards* for wine and oyl, and all other conveniencies both for the necessities and delights of a plentiful life. Thus is the church here set forth unto us as such a wealthy man, furnished with the unsearchable riches of Christ, with all kinde of blessings both for sanctity and safety; as the Apostle praiseth God the father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings* in heavenly places in Christ,

Θεμιστοκλῆς ὢσπο Βασιλέως ἔλαβεν δωρεάν, ἢ Λάμψακον εἰς οἶνον μαζήσιαν δ' εἰς ἄρτον, μύδνητα δ' εἰς ὄλον, ἢ καπρίνην ἢ παλαισκήνην εἰς σῖτον μυλὼν ἢ ἰμάτιον. Athenæus lib. 1 cap. 23 Vid. l 4 ff. de Censibus.

viz. Election to eternall life, adoption to the condition of ſons, and to a glorious inheritance, redemption from miſery unto bleſſedneſſe, remiſſion of ſins, knowledge of his will, holineſs and unblameableneſs of life, and the ſeal of the Holy Spirit of Promiſe, as we find them particularly enumerated, *Eph.* 1.3,13.

Sect. 2. The words thus opened, do firſt afford us one *general Obſervation*, in that God ſingleth out ſo many excellent good things by name in relation to that general Petition, ***Do us good***, That God many times anſwereth prayer abundantly beyond the petitions of his people. They prayed *at large* only for *good*, leaving it (as it becommeth us who know not alwayes what is good for our ſelves) to his holy will and wiſedom in what *manner* and *meaſure* to do good unto them: And he anſwers them in *particular* with all kinde of good things: As in the former Petition they prayed in generall for the forgiveneſs of ſin, and God in particular promiſeth the healing of their Rebellions, which was the greateſt of their ſins. God many times anſwers the *prayers* of his people, as he did the *ſeed* of *Iſaac*, *Gen.* 26. 12. with an hundred fold encreaſe. As Gods word never returns empty unto him, ſo the prayers of his ſervants never return empty unto them; and uſually the crop of prayer is greater then the ſeed out of which it grew, as the putting in of a little water into a Pumpe makes way to the drawing out of a great deal more. *Iſaac* and *Rebecca* had lived twenty years together without any children, and he grew now

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in years, for he was forty years old before hee married; hereupon he ſolemnly prayes to God in behalf of his Wife, becauſe ſhe was barren, and God gave him more then it is probable he expected, for he gave him two *Sons* at a birth, *Gen.*25. 21, 22. As the cloud which riſeth out of the earth many times in thin and inſenſible vapours, falleth down in great and abundant ſhowres: ſo our prayers which aſcend weak and narrow, return with a full and enlarged anſwer. God deals in this point with his children, as *Joſeph* did with his brethren in *Egypt*; he did not only put corn into their Sacks, but returned the money which they brought to purchaſe it, *Gen.*42: 25. So he dealt with *Solomon*, he did not onely give him *wiſdome* and gifts of government, which he asked, but further gave him both *riches and honour*, which he asked not, 1 *Kings* 3. 13. The people of *Iſrael* when they were diſtreſſed by the *Ammonites*, beſought the Lord for help; he turns back their prayers, and ſends them to their Idols to help them; they humble themſelves, and put away their Idols, and pray again, and the higheſt pitch that their petitions mounted unto was, *Lord, We have ſinned, do unto us whatſoever ſeemeth good unto thee, only deliver us we pray thee this day*, *Judg.* 10.15. and God did anſwer this prayer beyond the contents of it; he did not onely deliver them from the Enemy, and ſo ſave them, but ſubdued the Enemy under them, and delivered him into their hands; he did not onely give them the relief they deſired, but a glorious victory beyond their

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deſires, *Iudg.*11.22 God deals with his ſervants as the Prophet did with the woman of *Shunem*, when he bid her ask what ſhe needed, and tell him what ſhe would have him to do for the kindneſſe ſhe had done to him, and ſhe found not any thing to requeſt at his hands; he ſends for her again, and makes her a free promiſe of that which ſhe moſt wanted and deſired, and tells her that God would give her a ſonne, 2 *Kings* 4.16. So many times God is pleaſed to give his ſervants ſuch things as they forget to ask, or gives them the things which they ask, in a fuller meaſure then their own deſires durſt to propoſe them. *David* in his troubles *asked life of God*, and would have eſteemed it a great mercy onely to have been delivered from the fear of his Enemies: and God doth not onely anſwer him according to the deſire of his heart in that particular, and above it too, for he gave him *length of dayes for ever and ever* but further ſetled the Crown upon his head, and added *honour* and *majeſty* unto his life, *Pſal.*21. 2,3,4,5.

Sect. 3. And the Reaſons hereof are principally two.

1. We beg of God according to the ſenſe and *knowledge* which we have of our *own* wants, and according to the meaſure of that *Love* which we bear unto our ſelves. The greater our love is to our ſelves, the more active and importunate will our petitions be for ſuch good things as we need: But God anſwers prayers according to *his knowledge* of us, and according to the *Love* which he beareth unto us. Now God knowes what things we

we want much better then we do our ſelves, and he loves our ſouls much better then we love them our ſelves, and therefore he gives us more and better things then our own prayers know how to ask of him. A little childe will beg none but trifles and mean things of his father, becauſe he hath not underſtanding to look higher, or to value things that are more excellent; but his father knowing better what is good for him, beſtows on him education, trains him unto learning and vertue, that he may be fit to manage and enjoy that inheritance which he provides for him: ſo, *we know not what to ask as we ought*, Rom. 8. 26. and when we do know, our ſpirits are much ſtraitned, we have but a *finite* & narrow *love* unto our ſelves. But *Gods knowledge* is *infinite*, and his *love* is *infinite*, and according unto theſe are the diſtributions of his mercy. Even the Apoſtle himſelf when he was in affliction, and buffetted by the meſſenger of Satan, and vexed with a thorn in his fleſh, beſought the Lord for nothing *but that it might depart from him*; but God had a far better anſwer in ſtore to the Apoſtles prayer, and purpoſed to do more for him then he deſired, namely to give him a *ſufficiency of grace* to ſupport him, and to *magnifie his ſtrength in the infirmity of his ſervant*, 2 *Cor.* 12. 9. When the Prophet had encouraged men to *ſeek the Lord*, and to turn unto him, and that upon this aſſurance, that he will not only hear petitions for mercy and forgiveneſſe, but will *multiply to pardon*, that is, will pardon more ſins then we can confeſſe (for with him there is

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not only mercy, but *Plenteous redemption*, *Pſal.* 130. 7.) he further ſtrengthneth our faith and encourageth our obedience unto this duty, by the conſideration of the *thoughts of God*, to wit, his thoughts of love, mercy, and peace towards us; *My thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord; for as the heavens are higher then the earth, ſo are my wayes higher then your ways, and my thoughts then your thoughts*, *Iſai.* 55. 7, 8, 9. He can pardon beyond our petitions, becauſe his thoughts of mercy towards us are beyond our apprehenſions. See the like place, *Jer.* 29. 10, 11, 12.

Sect. 4.

2 God anſwers prayers not alwayes with reſpect to the narrow compaſſe of our weak deſires, but with reſpect to his *own honour*, and to the declaration of his own greatneſs: for he promiſeth *to hear us that we may glorifie him*, Pſalm 50: 15. Therefore he is pleaſed to exceed our petitions, and to do for us abundantly above what we ask or think, that our hearts may be more abundantly enlarged, and our mouthes wide opened in rendring honour unto him. When *Perillus* a favourite of *Alexander*, begged of him a portion for his daughters, the King appointed that fifty Talents ſhould be given unto him, and he anſwered that ten would be ſufficient; the King replied that ten were enough for *Perillus* to ask, but not enough for *Alexander* to grant: So God is pleaſed many times to give more then we ask, that we may look upon it not only as an Act of *mercy*, but as an act of *honour*; and to teach us in all our prayers to move God as well by his *glory*, as by his *mercy*: So *Moſes* did,

Περίλλε τὴν τῶν φίλων ἀιτησιν καὶ ἀφεῖκε τοῖς θυγατρίοις, ἐπέλευσε πεντήκοντα τάλαντα λαβεῖν, αὐτὸς δὲ φήσας καὶ ἱκανὰ δὶς δέκα σοὶ μέντοι λαβεῖν, ἐμοὶ δ' οὐχ ἱκανὰ δέκα. *Plutarch. Apophthog.*

did, when he prayeth for pardon unto *Israel*, leſt Gods *Name ſhould be blaſphemed* Numb. 14,15,16, 17. So *Joſhua* did when *Israel* turned their backs before their enemies, *what wilt thou do unto thy great Name?* Joſh. 7.9. So *Solomon* in his prayer at the dedication of the Temple, *Hear thou in heaven thy dwelling place, and do according to all that the ſtranger calleth to thee for, that all the people of the earth may know thy Name*, 1 *Kings* 8. 43. So *David* in his, for *Israel*, and for the performance of Gods promiſe to the ſeed of *David*, *Do as thou haſt ſaid, let it even be eſtabliſhed, that thy Name may be magnified for ever*, 1 Chron. 17.23,24. So *Aſa*, *O Lord thou art our God, let not man prevail againſt thee*, 2 Chron. 14. 11. So *Jehoſaphat*, *Art not thou God in heaven? and ruleſt not thou over all the kingdoms of Heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee?* &c. 2 *Chron.* 20. 6. So *Hezekiah* when he ſpread the blaſphemies of *Sennacherib* before the Lord, *O Lord our God, ſave us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou onely*: Iſai. 37. 20. So the Church of God in the time of diſtreſſe, *Help us O God of our ſalvation for the glory of thy Name, and deliver and purge away our ſins for thy Names ſake; wherefore ſhould the Heathen ſay where is their God?* Pſal. 79 9 10. As every creature of God was made for his glory *Prov.* 6.4 *Rom.* 11 36. ſo every Attribute of God doth work and put forth it ſelf for his glory. If he ſhew *mercy*, it is to ſhew the *riches of his glory*, *Rom.* 9. 23 *Eph.* 1. 11,12. If he execute

juſtice, it is to make his *power known*, *Rom.* 9.17.22. 2 *Theſ.* 1.9. When he putteth forth his *power*, and doth terrible things, it is to make his *Name known*, *Iſai.*64.1, 2, 3. If he engage his *truth*, and make his promiſes Yea, and Amen, it is for his own glory, and that his *Name may be magnified in doing what he hath ſaid*, 2 *Cor.* 1. 20. 2 *Sam.*7. 25, 26. *Exod.*3.14,15. and 12.41. *Joſh.*21.45 Whenſoever therefore we pray unto God, and therein implore his mercy on us, his juſtice on his enemies, his truth to be fulfilled, his power, wiſedome, or any other Attribute to be manifeſted towards his people, the higheſt and moſt prevailing medium we can uſe, is the *glory* of his own *Name*; Gods *ultimate end* in working muſt needs be our *ſtrongeſt argument* in praying, becauſe therein it appears that we ſeek his intereſt in our petitions, as well, and above our own.

Sect. 5. This ſerveth firſt to encourage us unto prayer, becauſe God doth not onely hear and anſwer prayers, which is a ſufficient motive unto his ſervants to call upon him, *O thou that heareſt prayers, unto thee ſhall all fleſh come*, *Pſal.*65.2. 66. 20. 86. 5, 6, 7. 102. 17. but becauſe he oftentimes exceedeth the modeſty, the ignorance, the fearfulneſſe of our Requeſts, by giving unto us more then we ask. When poor men make requeſts unto us, we uſually anſwer them as the *Eccho* doth the voyce, the anſwer cuts off half the petition. The Hypocrite in the Apoſtle (*Jam.* 2. 15, 16.) when he ſaw a brother or ſiſter naked or deſtitute of daily food, would *bid him be warmed or filled*, but in the

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mean time *give him nothing* that was needful; and so did rather mock then answer their requests. We shal seldom finde amongst men *Jaels* curtesie, *Judg.* 5.25. giving *milk* to those that ask *water*, except it be as hers was, δῶρον ἄδωρον *munus cum hamo*, an entangling benefit, the better to introduce a mischief: there are not many *Naamans* among us, that when you beg of them *one* Talent, will force you to take *two*, 2 *Kings* 5. 23. But Gods answer to our prayers is like a multiplying glasse, which renders the request much greater in the *answer* then it was in the *prayer*. As when we cast a stone into the water, though it be but little in it self, yet the circles which come from it spread wider and wider till it fill the whole pond: so our petitions though very weak as they come from us, and craving but some one or other good thing, yet finding way to the fountain of life, and unsearchable treasure of mercy which is in Christ, are usually answered with many and more spreading benefits. The *Trumpet* exceedingly strengthneth the voice which passeth through it; it goes in at a narrow passage, and the voice is but a silent breath as it comes from the mouth; but it goes out wider, with a doubled and multiplied vigour: So our prayers usually go up narrow to God, but they come down with enlarged answers from him again; As the *root* is but of one colour, when the *flower* which groweth out of it is beautified with variety.

Seneca.

Spiritus noster clariorem sonum reddit cum illum Tuba per longi canalis angustias tractum patentiore novissimè exitu effundit. Seneca Epist. 108.

Now this should be a great encouragement unto us to call upon God with sincerity of heart, be-

cauſe he multiplye h to pardon, becau ſe *we know not the numbers* of his ſalvation, *Pſal.* 71. 15. *we cannot count the ſum* of his thoughts towa rds us, *Pſal.*139.17,18. If there were any man ſo wealthy, that it w re all one with him to give pounds or pence, and who u ually when he were asked ſilver, would give gold, every indigent and neceſſitous perſon would wait upon this mans mercy. Now, i is as eaſie with God to give Talen s as fa hings, as eaſie to over anſwer prayers as to anſwer them at a l. It is as eaſie to the Sun to fill a vaſte Palace as a little cloſet with light; as eaſie to the Sea to fill a channell as a bucket with water. *He can ſa isfie with goodneſſe, and anſwer with wonderful and te rible things*, Pſal.65. 4, 5. Oh who would not make requeſts unto ſuch a God, whoſe u ſuall anſwer unto prayer is, *Be it unto thee as thou wilt? Matth.*15.28. Nay, who anſwers us beyond *our wils and thoughts*, Epheſ.3. 20. and meaſureth forth mercy by the *greatneſſe* of his own grace, and not the *narrowneſs* of our *deſires*. The * *ſhekel* belonging to the *ſanctuary* was as many learned men think, in weight *double* to the *common ſhekel* which was uſed in civill matters: To note u to us, that as God expects from us double the care in things belong ng unto him above what wee uſe in the things of t e world, ſo he uſually meaſureth back double unto us again; *good meaſure, preſſed down, ſhaken together, and running over into our boſomes*. W en t e man ſick of the palſie was carri d un o Ch i to be healed, Chriſt did beyond the expect tion of thoſe

*Hier. in Ezek. 49. Pagnin in Theſaur. Waſeus de menſur. Heb. lib 1. c 1. ect 6,7. Bert n. at. 17.24 Iun in Gen 23. Maſius in Joſh. 7. Ainſworth in Gen. 20. Scar. in Joſh. 7. qu. 5.

those that brought him for he not only cured him of his *disease*, but of his *sin*, gave him not onely health of *body*, but peace of *conscience*; first, *Be of good cheer, thy sins be forgiven thee*; and then, *Arise, take up thy bed, and go to thy house*: Matth. 9. 2.6. The thief on the Crosse besought Christ to remember him, when he came into his kingdom, but Christ answers him far beyond his petition, assuring him that the same very day he should be with him in Paradise, *Luke* 23. 42, 43. The poor man at the gate of the Temple begged for nothing of *Peter* and *John* but a small alms, but they gave him an answer to his request far more worth then any other alms could be, namely such an alms as caused him to stand in need of alms no longer, restored him in the Name of Christ unto sound strength, that he *walked, and leaped, and praised God*: Act. 3.6. * In like manner doth God answer the prayers of his people, not alwayes it may be in the *kinde*, and to the express will of him that asketh, but for the *better*, and consequently more to his will then himself expressed.

* *Si non secundum voluntatem, tamen ad utilitatem.* Πράξω ἃ θέλετε ἃ δὲ λέγετε παραιτήσεμαι. Acrot. apud Plutarch. Laconic. Apophtheg. *Stil.* 6.

Secondly, This should encourage us in prayer to beg for an answer, not according to the defect and narrowness of our own low conceptions, but according to the fulness of Gods own abundant mercies. It would not please one of us if a beggar should ask of us gold, or jewels, silk, or dainties; we would esteem such a petitioner fuller of pride and impudence, then of want. But God delight to have his people beg *great things* of him, to implore the performance of *exceeding great*

great and precious promiſes, 2 Pet. 1. 4. to pray for a ſhare in the *unſearchable riches of Chriſt*, to know things which paſſe knowledge, and to be filled *with the fulneſs of God*, *Epheſ* 3. 8, 16, 18. to ask *things which eye hath not ſeen, nor ear heard, nor hath entred into the heart of man to conceive*, 1 Cor. 2. 9. to ask not as *beggers* onely for an *Almes*, but as *children* for an *inheritance*, *Rom.* 8. 15, 17, 23. *Gal.* 4. 6, 7. not to ask ſome thing, or a few things, but in *every thing* to let our requeſts be made known unto God, *Phil.* 4. 6. becauſe with Chriſt he giveth us *freely all things*, *Rom.* 8. 32. even *all things richly to enjoy*, 1 Tim. 6. 17. As *Alexander* the Great was well pleaſed with *Anaxarchus* the Philoſopher when he deſired an hundred talents of his Treaſurer. He doth well, ſaith he, in asking it, and underſtands his friend aright, who hath one both able and willing to give him ſo great a gift. God allows his children a ſpirituall and heavenly ambition to *covet earneſtly the beſt gifts*, 1 *Cor.* 12. 31. to aſpire unto a kingdome, and accordingly to put up great and honourable requeſts unto him. To think what great things Chriſt hath purchaſed, what great things God hath promiſed and propoſed to us, and to regulate our *prayers* more by the *merits* and riches of Chriſt, and by the greatneſs of Gods *mercies*, then by thoſe apprehenſions which we cannot but have of our own unworthineſſe.

Plutarch.

Sect. 7. Now next from the particulars of the Text, though many particular obſervations might be raiſed, yet I ſhall reduce them unto one generall,

rall, which may comprehend the particulars; namely, That whom God loves and pardons, upon them he poureth forth the benediction of his grace and ſpirit, as the *dew* of heaven to quicken them unto an holy and fruitful converſation. The general promiſes nakedly ſet down before, *I will heal*, *I will love*, are here further *amplified* by many excellent *metaphors*, and elegant figures, which are nine in number, multiplyed into ſo many particulars, partly becauſe of the *difficulty* of the promiſe to be believed, which is therefore ſeverally inculcated and repreſented: Partly becauſe of the *dejectedneſs* of the people under the variety of their former ſufferings, who are therefore by *variety* of mercies to be raiſed up and revived; and partly to repreſent the *perfection* and compleatneſs of the bleſſings intended, which ſhould be of all ſorts, and to all purpoſes; and the *foundation* of all the reſt is this, that God promiſeth to be as the *dew unto Iſrael*: For *Ephraim* having been curſed with much drouth and barrenneſſe; now when God bleſſeth him again, he promiſeth to be unto him as dew is to the weary and thirſty ground, which ſo refreſheth it that the fruits thereof do grow and flouriſh again. Lillies, flowers, trees, vines, corn are very apt (eſpecially in ſuch hot Countries as *Judea*) without much refreſhing dew and ſhowres from heaven, to dry up and wither away: ſo would *Ephraim* have been quite conſumed by the heavy wrath of God, if he ſhould not with the ſupplies of his grace and holy ſpirit, and with his heavenly refreſhments

and

and loving countenance revive them again.

Dew in the *naturall* ſignification of it, importeth a comforting, refreſhing, encouraging, and calling forth the fruits of the earth, as being of a gentle inſinuating vertue, which leaſurely ſoaketh into the ground; and in that ſenſe is mentioned as a bleſſing, *Gen.*28. 39. In the *myſticall* and ſpirituall ſenſe of it, it ſignifieth *Chriſt*, *Pſal.* 72. 6. who by his holy *word* and heavenly *grace* dropping down and diſtilling upon the ſouls of men, *Deut.* 32. 2. *Job* 29. 22,23 by his princely *favour* and loving countenance, which is as a cloud of the latter rain, *Prov.*16.15.19, 12. by his heavenly *righteouſneſs*, and moſt ſpiritual *efficacy*, Iſai 26. 19. 45 8. doth ſo quicken, vegitate and revive the hearts of men, that they like *dew from the womb of the morning* are born in great abundance unto him, as *multitudes* of men, and believers uſe to be expreſſed in the Scripture by *drops of dew*, *Pſal.* 110. 3. *Mich.* 5. 7 In one word, That which *dew* is to the fields, gardens, vineyards, flowers, fruits of the earth, after an hot and a ſcorching day, That the favour, word, grace, loving countenance & holy Spirit of Chriſt will be to the drooping and afflicted conſciences of his people.

Chryſoſt. in Pſal. 51.7.

From this Metaphor then we learn,

1 That we are naturally *dry*, *barren*, fruitleſſe, and utterly unable to do any good, to bring forth any fruit unto God, like an heathy and parched land ſubject to the ſcorching terrors of the wrath of God, and to his burning indignation. So Chriſt compares *Jeruſalem* unto a dry, withered tree,

tree, fitted unto judgement, *Luk.* 23.31. And hee assureth us that *out of him we can do nothing*, *Iohn* 15. 4, 5. In us of our selves there dwelleth *no good thing*, *Rom.* 7. 18. we are not of our selves as of our selves *sufficient* unto any thing. 2. *Cor.* 3. 5. He is the *Sun* that healeth us, *Mal.*4.2. he the *rain* that disposeth us, *Psal.* 72. 6. he the *root* that deriveth life and nourishment upon us, *Revel.*22. 16. As naturall, so much more spirituall fruitfulnes, hath its ultimate resolution into him, who alone is the *father of the raine*, and *begetteth the drops of dew*, *Hos.*2 21,22. *Iob.*38. 28.

2. That the *grace* of God is like *dew* to the barren and parched hearts of men to make them fruitfull. And there are many things wherein the proportion and resemblance stands. *Sect.* 8.

First, none can give it but God, it comes from above, it is of a *celestiall originall*, the nativity thereof is from the *wombe of the morning*. Are there any amongst the vanities of the Gentiles that can cause raine, or can the heavens give showres? *Art not thou he O Lord our God? for thou hast made all these things*, *Ier.*14.22. And the like wee may say in a more strict and peculiar sense of *regeneration*, That it is a spirituall and *heavenly birth*; It is *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* There is no concurrence or active assistance of the flesh, or of any naturall abilities unto a birth which is meerely spirituall, *Ioh.* 1.13. *Ioh*, 3,5,6. *Iam.*1.17, 18. Therefore Christ was pleased to go up into heaven, before he shed forth his holy Spirit in

abundance on the Church, *Ioh.* 7. 39. *Ioh.* 16. 7. *Act.* 1. 4, 5. to teach us, first, that our conversion and sanctification comes from above, [a] by a *divine teaching*, by a spirituall conviction, by a *supernatural* & omnipotent *traction*, by an *heavenly calling*, by the will of him who alone can give a will unto us. No voice can be heard by those that are dead, but *the voice of the Son of man*, *Joh.* 6. 44. 45. *Ioh.* 16. 8, 9, 10, 11. *Heb.* 3. 1. *Iam.* 1. 18. *Phil* 2. 13. *Ioh.* 5. 25. *Heb.* 12. 25. and withall to acquaint us whither the affections and conversations of men thus sanctified should tend, namely, unto heaven, as every thing works towards its originall, and every part inclines unto the whole, *Col.* 3, 1, 2. *Phil.* 3. 20. With allusion unto this metaphor of *dew* or raine, the holy Spirit is said to be *powred* out upon the Churches, *Act.* 2. 17. *Tit.* 3. 6. and the *word of grace* is frequently compared unto *raine*. As it is the *seed*, by which we are enabled to bee fruitfull, *Matth.* 13. 19. so it is the raine which softneth the heart, that it may be the better wrought upon by that seminall vertue, *Esay.* 55. 10, 11. *Heb.* 6. 7. whereas false teachers are called clouds without water, *Iud. v.* 12. They have no fructifying vertue in them. None can give grace but God; It is *heavenly* in its *nature*, therefore it is so in its *originall*; It *stayes not for man*, *Mic.* 5. 7. It depends not on the wills, concurrencies, preparations, or dispositions which arise out of us,

but

[a] Ita docet ut quod quisq; didicerit, non tantum cognoscendo videat sed etiam volendo appetit, agendoque perficiat. *Aug. de grat. Christi, cap.* 14. Trahitur miris modis ut velit ab illo qui novit intus in ipsis hominum cordibus operari, non ut homines, quod fieri non potest, nolentes credant, sed ut voëtes ex nolentibus fiant, *cont. 2 Epist. Pelag. lib.* 1. *cap.* 19. Interna, occulta, mirabilis, ineffabilis potestas, *de grat. Christ. cap.* 24. Occultissima efficacissima potestas *cont. 2. Ep. Pelag. li* 1 *c.* 20. omnipotentissima potestas, *de corrept. & grat. cap.* 14. Modo mirabili & ineffabili agens, *de prædestinat. sanct. cap.* 20. idque indeclinabiliter atque insuperabiliter *de corrept. & grat. cap.* 12, Intus à patre audiunt atq; discunt, qui credunt, *de prædest. sanct. cap* 8 vocatio Alta & secreta. *Epist.* 107. *Bernard. Sermon. Parvi Serm* 66.

but it wholly preventeth us, we are made *active* by it, but we are not [b] at all *antecedently active* in fitting or diſpoſing our ſelves for it.

Secondly, it is the fruit of a [c] *Serene*, cleare and quiet heaven; for dew never falleth either in ſcorching or in tempeſtuous weather, as Philoſophers have obſerved, in like manner, the grace, favour and bleſſings of God are the fruits of his reconciled affection towards us. Upon the wicked he raineth *ſtorme and tempeſt*, he ſhowreth down on them the fury of his wrath, and ſhewes himſelfe dark, cloudy, gloomy, terrible unto them *Pſal.* 11.6. *Pſal.* 83.15. *Iob.* 20.23. *Nah.* 1.3.8. But unto thoſe that fear his name he openeth a clear and a gracious countenance, and being reconciled unto them, ſheddeth abroad his love into their hearts and his peace into their conſciences, like *Gedeons* dew on the fleece and on the Ground, as a ſpeciall evidence of his grace; and therefore the Pſalmiſt compares the love and peace that is amongſt bretheren unto dew, *Pſal.* 133.3. which ever falleth from a calme, ſerene and quiet skie.

Thirdly, It is abundant and *innumerable*; who can number the drops of dew on the ground, or the *haires of little raine?* (for ſo they are called in the originall טללים becauſe of their ſmalneſs and number, *Deut.* 32. 2.) ſo *Huſhai* expreſſeth the multitudes of all *Iſrael*, 2 *Sam.* 17. 12. we will light upon him as the dew *falleth upon the ground*; And the multitudes of beleevers are ſaid to be born unto Chriſt by his ſending forth the rod of his ſtrength, *as dew from the wombe of the mor-*

[b] Pediſſequa tion prævia voluntas, *Aug: epiſt* 106. gratiâ dei præveni dicimus hominum voluntates, *Epi.* 107. ut velimus ſine nobis operatur cum autem volumus, nobiſcum cooperatur, *Aug. de grat. & lib. arbitr. cap.* 7.

[c] *Ariſtot. Meteorolog. lib.* 1. *cap* 10. *Plin. lib.* 2 *cap.* 60. *l.* 18. *cap.* 29.

Sect. 9.

morning Pſal: 110. 3. as we finde Hiſtorically verified, *Acts* 2.41, *Act*.5.14.16, *Act*.6,7. *Act*.9.31, 42. *Act*.19.20. Such is the grace and favour of God unto his people after their converſion; unſearchable, it cannot be comprehended, or meaſured, nor brought under any *number* or account, *Pſal*. 71. 15. *Pſal*. 139. 17, 18. Chriſt is compared unto *Manna*, he was the bread that came down from heaven, *Ioh*.6,50.51. and *Manna* came in mighty *abundance*, ſo that there was enough for every one to gather, *Exod*. 16.16. It had *dew under it*, and *dew over* it, as we may conjecture by comparing *Exod*. 16. 14. with *Num*. 11.9. whereunto the Holy Ghoſt ſeemeth to allude when he ſpeaks of the *hidden Manna*, *Rev*. 2. 17. (though that may likewiſe refer unto the *pot of Manna* which was kept in the *Tabernacle*, *Exod*.16.32.33. *Heb*. 9 4. As our life is ſaid to be *hid with Chriſt*, now hee is in *Heaven*, *Col*. 3. 3.) By this dew coming along with Manna is intimated, That the mercies of God in Chriſt, his *daily mercies*, (which are ſaid with alluſion, I ſuppoſe, unto this Manna, to be renewed *every morning*, *Lam*. 3.23.) and his *hidden mercies*, to wit, the inward comforts of his grace and ſpirit, are all *Innumerable* and paſt finding out. We may ſay of his *mercies*, as the Pſalmiſt of his *Commandments*, I have found an end of all perfection, but theſe are *exceeding broad*, more then eye hath ſeen, or ear heard, or the heart it ſelf is able to comprehend, 1 *Cor*.2.9.

Lud. Capel. Spicileg pag. 132, 133.

Fourthly, it is ſilent, ſlow, *inſenſible*, while it is falling you cannot ſay, here it is: it deceives the eye

eye, and is too ſubtle for that to ſee i: it deceives the eare, and is too ſilent for that to heare it: it deceives the face, and is too thin and ſpirituall for that to feel it. You ſee it when it is come, but you cannot obſerve how it comes. In this manner was God pleaſed to fill the world with the knowledge of his Goſpell, and with the grace of his Spirit, by quiet, ſmall, contemptible, and as it were, by inſenſible meanes: *The Kingdome of God came not with Obſervation, Luk.*17.20,21: that is, with any viſible notable ſplendor, or *externall pompe* (as the Jewes expected the *Meſsiah* to come) but it came with *ſpirituall efficacy*, and with internall power upon the conſciences of men, and ſpread it ſelf over the world by the Miniſtry of a very few deſpiſed inſtruments; with reſpect unto which manner of working the ſpirit is compared unto *winde*, which we heare and feel, but *know not whence it comes*, *nor whither it goes*, *Iohn* 3.8. The operations of grace are ſecret, and ſilent upon the conſcience; you ſhall finde mighty changes wrought, and ſhall not tell how they were wrought. The ſame man coming into the Church, one houre, a ſwine, a dogg, a lion and going out the next houre in all viſible reſpects the ſame, but invisibly changed into a Lamb.

Fifthly, It is of a *ſoft* and *benigne* nature, which gently inſinuateth and worketh it ſelfe into the ground, and by degrees moiſtneth and mollifieth it, that it may be fitted unto the ſeed which is caſt into it. In like manner the ſpirit, the grace, the word of God is of a *ſearching*, inſinuating, *ſoft-*

ſoftning quality; it ſinks into the heart, and works it ſelf into the *conſcience* and from thence makes way for it ſelf into the *whole man*, minde, thoughts, affections, words, actions, ſitting them all unto the holy ſeed that is put into them: as the earth being ſoftned and mingled with the dew, is the more eaſily drawn up into thoſe varieties of herbs and fruits that are fed by it.

Sixtly, It is of a vegetating and quickning nature, it cauſeth things to grow and revive again; therefore the Prophet cals it the *dew of herbs*, *Eſay.* 26. 19. which are thereby refreſhed, and recover life and beauty; even ſo the word and ſpirit of grace diſtilling upon the ſoule, *as ſmall raine upon tender herbs, and as ſhowres on the graſſe*, cauſe it to live the life of God, and to bring forth the fruits of holineſs and obedience, *Eſay.* 55. 10, 11. Thoſe parts of the world which are under either perpetuall froſts, or perpetuall ſcorchings are barren and fruitleſs, the earth being cloſed up, and the ſap thereof dried away by ſuch diſtempers. Such is the condition of a ſoule under wrath, that hath no apprehenſions of God but in *froſt or fire*; for who can ſtand *before his colde?* Pſal. 147. 17. Who can dwell with *everlaſting burnings?* *Eſay.* 33. 14. *Feare* contracteth and bindeth up the powers of the ſoule; it is the greateſt indiſpoſer of all other unto regular action. But when the ſoule can apprehend God as *Love*, finde healing in his wings, and reviving in his ordinances, this *love* is of an opening and expanſive quality, calling forth the heart unto duty, *love within*

as

as it were haſtening to meet and cloſe with *love without* the love of *obedience* in us, with the love of favour and *grace* in God. I ſhut and barre my door againſt an Enemy whom I fear, and look upon as armed to hurt me; but I open wide my doores, my boſom, unto a friend whom I love, and look upon as furniſhed with counſell, and comfort and benefits to revive me. There is a kind of *mutuall love* between *dew and the earth*; dew loves the earth with a love of *beneficence*, doing it good, and earth loves dew with a love of *concupiſcence*; earneſtly deſiring it and opening unto it. Such is the love between Chriſt and the Soule when he appears as dew unto it. He viſits the ſoule with a *love of mercy*, reviving it, and the ſoule puts forth it ſelf towards him in a *love of duty* earneſtly coveting as wel to *ſerve* as to *enjoy* him.

Laſtly, it is of a *refreſhing* and comforting nature, *tempering* the heat of thoſe hotter Countries, and ſo cauſing the face of things to flouriſh with beauty and delight. So God promiſeth to be unto his people in their troubles, *as a cloud of dew in the heat of harveſt*, *Eſay* 18.4. The ſpirituall joy and heavenly comfort which the peace and grace of God miniſtreth to the conſciences of believers, *Rom.* 15. 13; 5. 1. *Phil.* 4. 4. 1 *Pet.* 1. 8. is ſaid to make *the bones flouriſh like an herb*, *Eſay* 66. 14. (As on the other ſide a broken ſpirit is ſaid to *dry up the bones*, *Prov.* 17. 22.) Their ſoule ſaith the Prophet, ſhall be *as a watered garden, they ſhall ſorrow no more; I will turne their mourning into joy and will comfort them*, *Ier.* 31, 12. 13.

By

sect. 10.

By all which we ſhould learne, firſt, as to bee ſenſible of our *owne* perſonall and ſpirituall drineſs, barrenneſs, emptineſs of fruit and peace, hard hearts, withered conſciences, guilty ſpirits, under our owne particular ſinns: So in regard of the *whole land* to take notice of that tempeſt of wrath, which like an *Eaſt winde* out of the wilderneſs *dryeth up our ſprings, and ſpoileth our treaſures*, as the Prophet complaines, *Hoſ.* 13.15.16. and to be humbled into penitent reſolutions, as the Church here is. If God who was wont to be as dew to our Nation, who made it heretofore like *a Paradiſe*, and a *watered garden*, be now as a *Tempeſt*, as a *conſuming fire* unto it, turning things upſide down, burning up the Inhabitants of the Earth, cauſing *our land to mourn, and our joy to wither*, (as the prophet ſpeaks, *Ioel.*1.12.) this is an evident ſign, that the *Earth is defiled under the inhabitants thereof*, *Iſa.*24.4,5. Therefore as our ſins have turned our *dew* into blood, ſo our repentance muſt turn our blood into dew againe. If ever we look to have a *happy peace*, we muſt make it with God. Men can give peace onely to our *bodies*, our fields, our houſes, our purſes (nor that neither without his over-ruling power and providence, who alone mannageth all the counſels and reſolutions of men) but hee alone can give peace to our conſciences by the aſſurance of his love *which is better then life*. And if there ſhould be peace in a Nation, made up onely by humane prudence and correſpondencies, without publike repentance, and through Reformation in Church,

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in State, in Families, in Persons, in judgment, in manners; it would be but like those short *interims* between the *Egyptian* Plagues, *Exod.* 8. 15. 9. 34. A *respiting* only, not a removing of our affliction; like the *shining* of the Sun on *Sodom* before the *fire and brimstone* fell upon it, *Gen*, 19. 23, 24. We all cry and call for *Peace*, and while any thing is left would gladly pay dear, very dear to recover it again. But there is no sure and lasting purchase of it; but by unfained *Repentance* and turning unto God; this is able to give peace in the midst of warr. In the midst of storme and tempest Christ is sufficient security to the tossed ship, *Matth.* 8. 24, 27. *This Man is the peace even when the Assyrians is in the Land, Mic.* 5. 5. Whereas impenitency, even when we have recovered an outward peace, leaves us still in the midst of most potent Enemies; God, Christ, Angels, Scripture, Creatures, Conscience, Sinnes, Curses, all our Enemies. The Apostle tells us that *Lusts warre against the soule*, 1 *Pet.* 2. 11. There is a strong emphasis in the word, *soule*, which is more worth then all the world, nothing to be taken in *exchange* for it, *Matth.* 16. 26. So long as we have our lusts conquered, we are under the woefullest warre in the world, which doth not spoyle us of our blood, our money, our coine, our cattle, our houses, our children, but of the salvation of Immortall soules. Time will repair the ruines of other warres, but eternity it self will not deliver that poor soule which is lost, and fallen in the Warrs of lust.

Therefore if you would have *peace* as a *mercy*, get it from *God*, let it be a *dew from Heaven* upon your converſion unto him. A *Kings favour* is ſaid to be as *dew on the graſſe*, *Prov.* 9, 12. and as a *cloud of the latter raine*, *Prov.*16.15. And it would with all joyfulneſſe be ſo apprehended, if by that meanes the bleſſing of peace were beſtowed upon theſe diſtreſſed Kingdomes. How much more comfortable would it be to have it as a *gift from God* unto a repenting nation? For God can give *peace in anger*, as well as he doth warr. A ſhip at Sea may be diſtreſſed by a *calm*, as well as broken by a *tempeſt*. The cattle which we mean to kill, we doe firſt preferre unto ſome fat paſture: And ſometimes God gives over puniſhing, not in mercy but in fury; leaving men to goe on quietly in their own hearts luſts, that they who are *filthy* may be *filthy ſtill*, *Pſal*, 81: 12. *Hoſ.* 4. 14. 17. *Eſay.* 1. 5. *Ezek.*24.13. God was exceeding angry with *Iſrael* when he gave them their *hearts deſire*, and ſent them *Quailes*, *Num.*11.32,33. Many men get their wills from Gods *anger* by murmuring, as others doe theirs from his *mercy* by prayer; but then there comes a curſe along with it. Now therefore when our own ſword doth devour us, when our Land is *through the wrath of the Lord of hoaſts ſo darkned*, that the people thereof are *as fuell of the fire, no man ſparing his brother, every man eating the fleſh of his owne arme* (it is the *ſad character* which the Prophet gives of a *Civil Warr*, *Eſay* 9. 19 20.) Let us take heed of Gods complaint, *In vaine have I ſmitten your Children, they receive*

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no correction, *Jer.* 2,30. Let us make it our buſineſſe to recover God. It is he that *cauſeth Warrs to ceaſe in the earth*, *Pſal.* 46. 10. And it is he *who poureth out upon men the ſtrength of battle, and giveth them over to the ſpoilers*, *Eſay* 42.24.25. A ſinfull Nation gaines nothing by any humane Treaties, policies, councels, contributions, till by repentance they ſecure their Intereſt in God, and make him on their ſide. God being prevailed with by *Moſes* in behalf of *Iſrael* after the horrible provocation of the Golden Calf, ſends a meſſage to them, *I will ſend an Angel before thee and will drive out the Cananite.* And preſently it followes, *when the people heard theſe evill tidings they mourned*, *Exod.* 33.2.3.4. What were theſe evill tidings, To have an Angel to protect and lead them? to have their Enemies vanquiſhed? to have poſſeſſion of a land flowing with milk and honey? was there any thing lamentable in all this? yes; To have all this and much more, and not to have God and his preſence, was heavy tidings unto Gods people. And therefore *Moſes* never gave God over till he promiſed them his own preſence again, with which he choſe rather to ſtay in a Wilderneſſe, then without it to goe into the Land of *Canaan*. *If thy preſence goe not along*, *carry us not up hence*, *Exod* 33. 13. 14, 15.

Sect. 21.

Secondly, we ſhould from hence learne, what ever our ſpirituall wants are, to look up to *heaven* for a ſupply of them. Neither Gardens, nor woods, nor vineyards, nor fields, nor flowers, nor Trees, nor corne, nor ſpices will flouriſh or revive with-

ou: the Dew and concurrence of heavenly grace. Christ alone is all in all unto his Church; though the *instruments* be *earthly*, yet the vertue which gives *succeſs* unto them, comes *from heaven*.

1. The *beauty of the Lillies*, or as the Prophet *David* cals it, the *beauty of holineſs* ariſeth from the *Dew of the morning*, *Pſ.* 110. 3 He is the ornament, the attire, the comelineſſe of his Spouſe. For his people to forget him, is for a maid to forget her *ornaments*, or a ſpouſe her *attire*, *Jer.* 2. 32. The perfect beauty of the Church, is that comelineſſe of his which he communicates unto her, *Ezek.* 16. 14. Of our ſelves we are *wretched*, *miſerable*, *poor*, *naked*, our gold, our riches, our white raiment, we muſt *buy of him*, *Revel.* 3. 18 He is the *Lord our righteouſneſs*, whom therefore we are ſaid to *put on*, *Rom.* 13. 14. He hath made us Kings and Prieſts unto our God, *Rev.* 5. 10. and being ſuch, he hath provided *beautifull Robes* for us, as once he appointed for the Prieſts, *Exod.* 28. 2, *Revel* 4. 4. 6. 11. 7. 9: This *ſpirituall beauty* of holineſs in Chriſts Church, is ſometimes compared to the *marriage ornaments for a Queen*, *Pſal.* 45. 14. *Revel.* 18. 7, 8. 21. 2. Sometimes to the *choyce flowers of a Garden*, Roſes and Lillies, *Cant.* 2. 1. 2. Sometimes to a moſt glorious and goodly ſtructure, *Rev.* 21. 11. 23. Sometimes to the ſhining forth of the Moon, and the brighneſs of the Sunn, *Cant.* 6. 10. *Revel.* 12. 1. All the united excellencies of the creatures are too low to adumbrate and figure the glories of the Church.

Vide Gul. Stuc Convival. lib 2 cap. 26.

Et quæ diviſa beatos. Efficiunt colle ſta tenet, Clau

2. The root and *ſtability* of the Church is in and from

from him; he is the *root of David, Revel.* 5. 5. Except he dwell in us, we cannot be rooted nor grounded, *Eph.* 3. 17. All our ſtrength and ſufficiency is from him, *Phil.*4.13. *Eph.*6.10. 1 *Pet.* 5 10. The graft is ſupported by another root, and not by it's owne. This is the reaſon of the ſtability of the Church, becauſe it is *founded upon a Rock*, *Matth.*16.18.not upon *Peter*, [a] but upon *him whom Peter confeſſed*; upon the Apoſtles onely *Doctrinally*, but upon Chriſt *perſonally*, as the *chief corner ſtone, elect and precious*, in whom whoſoever beleeveth ſhall not be confounded, or by failing in his confidence, be any waies diſappointed and put to ſhame, *Eph.* 2. 20. 21. 1 *Pet.* 2. 6. This is the difference between [b] the *righteouſneſſe of Creation* and the *righteous of Redemption*; the ſtate of the world in *Adam*, and the ſtate of the Church in Chriſt. *Adam* had his righteouſneſſe in his own keeping, and therefore when the power of Hell ſet upon him, he fell from his ſtedfaſtneſs; there was no promiſe given unto him that the gates of Hell ſhould not prevaile againſt him, being of

a Ἀσφαλὴς ὁμολογία λῶ ἐμπνεόμενος ὁ Πέτρος παρ' αὐτοῦ ὡς κρηπῖδα καὶ βάθρον ἀπέδετο ἐφ' ᾧ πλὴν ἑαυτὸ ἐκκλησίαν ὁ κύριος ᾠκοδόμησε, *Iſidor. Peluſiot. lib* 1. *Epiſt.* 235. *Vt ædificaretur Eccleſia ſuper Petram quis factus eſt Petra Paulum audi dicentem, Petra autem erat Chriſtus*, Aug. in Pſal. 60.

Super hanc Petram quam confeſſus es, ſuper hanc Petram quam cognoviſti dicens, Tu es, Chriſtus Filius Dei vivi, ædificabo Eccleſiam meam. De verbis Dom. Serm. 13. Quid eſt ſuper hanc Petram? Super hance fidem, Super id quod dictum eſt, Tu es Chriſtus filius Dei, Tract. 10. in Epiſt. 1. Ioann. Felix fidei petra, Petri ore confeſſa tu es Chriſtus filius Dei, Hilar. de Trin. lib. 2. Super hanc confeſſionis Petram Eccleſiæ ædificatio eſt, lib 6. Ἐπὶ ταύτῃ τῇ πέτρᾳ τετεῖχε τὴν πίστιν τῆς ὁμολογίας, Chryſoſt. in loc. vid. Reynold Conference with Harr. cap 2. diviſ. 1. Cauſaub. exercitat. ad Annal. Eccleſ. 15. c. 12 & 13 Sixt. Senen. l 6. Annot. 68, 69. b Iſtam gratiam non habuit homo primus qua vellet nunquam eſſe malus. Sed ſane habuit in qua ſi permanare vellet nunquam malus eſſet. Sed deſeruit et deſertus eſt. Hæc prima eſt gratia quæ data eſt primo Adam. Sed hæc potentior eſt in ſecund. Adam. Prima fit, ut habeat Homo juſtitiam ſi velit. Secunda fit etiam ut velit, & tantum velit, tantoque ardore diligat, ut carnis voluntatem contraria concupiſcentem voluntate ſpiritus vincat, &c. Aug. de corrept. & grat. cap. 11. & 12.

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an *earthly constitution* he had corruptibility, mutability, infirmity belonging unto him out of the principles of his being. But Christ the second *Adam* is the *Lord from Heaven*, over whom death hath no claime, nor power; and the righteousnes and stability of the Church is founded and hath its originall in him. The powers of darknesse must be able to evacuate the vertue of his *Sacrifice*, to stop Gods ears unto his *intercession*, to repell and keep back the supplies and influences of his *spirit*, to keep or recover possession against his *ejectment*; in one word to kill him again, and to thrust him away from the right hand of the Majesty on high, before ever they can blow down or overturne his Church. As *Plato* compared a man, so may we the Church, unto a Tree inverted, with the root above and the branches below. And the root of the Tree doth not onely serve to give life to the branches while they abide in it, but to hold them fast that none can be able to cut them off, *Ioh.* 10. 28. 29.

Sect. 12 3. The growth and spreading abroad the branches of the Church, is from him whose name is the *branch*, *Esay* 11. 11. *Zack.* 3. 8. Unto him are all *the ends of the Earth* given for a possession, and *all the Kingdomes of the World* are to be the Lords, and his Christs. In regard of his *dispensation* towards *Israel*, Gods first born, so the Land of *Canaan* is peculiarly called *Immanuels Land*, *Esay* 8. 8. But in regard of his *latter dispensation*, when he sent the *rod of his strength out of Sion*, and went forth *Conquering and to conquer*, and gave com-

commission to preach the Gospell unto *every creature*; So the *whole world* is now under the Gospell become *Immanuels Land*, and he is *King of all the Earth*, *Psal.* 47. 7. *King of Kings* and Lord of Lords, *Rev.* 19. 16. Gentiles come into the light of his Church, and Kings to the brightnesse of her rising, and *the Nation and Kingdome that will not serve her shall perish, &c*, *Esay* 60. 3. 12. Now every Country is *Canaan*, and every Christian Church the *Israel of God*, nd every regenerate person *born in Sion*, and every spirituall worshipper the *Circumcision*; now Christ is crucified in *Gallatia*, and a Passover eaten in *Corinth*, and *Manna* fed on in *Pergamus*, and an Altar set up in *Egypt*, and Gentiles Sacrificed, and *stones made children* unto *Abraham*, and Temples unto God. See *Ioh.* 4. 21. *Mal.* 1. 11. *Zeph.* 2. 11. *Gal.* 6. 16. *Esay.* 44. 5. *Esay.* 14. 1. *Zach.* 8. 23. *Rom.* 2. 29. *Psal.* 87. 4. 5. *Phil.* 3. 3. *Col.* 2. 11, *Gal.* 3. 1. 1 *Cor.* 5. 7. 8. *Revel.* 2. 17. *Esay.* 19. 19. 21. 23. *Rom.* 15. 16. *Luk.* 3. 8. *Eph.* 2. 11. In Christs *former dispensation*, the *Church* was onely *Nataonall*, amongst the *Iewes*, but in his latter *dispensation*, it is *Oecumenicall*, and universall, over all the world; a spreading tree, under the shadow of the branches whereof shall dwell the *foule of every wing*, *Ezek.* 17 23.

4. The *Graces* of the holy Spirit wherewith the Church is annoynted, are * from him. He is the *olive tree* which emptieth the *golden oyle* out of himself, *Zach.* 4. 12. Of *his fulnes* we all receive *grace for grace*, *Ioh.* 1. 16. with the same *spirit*

* *Origo fontium & flaminum mare, virtutum & scientiarum Christus. Si quis callet ingenio, si quis nitet lit quis, si quis moribus placet inde est.* Bernard. in Cant Serm. 23.

ſpirit are we anoynted, animated by the ſame *life*, regenerated to the ſame *nature*, renewed unto the ſame *image*, reſerved unto the ſame *inheritance*, dignified in ſome reſpect with the ſame *Offices*, made *Prieſts* to offer ſpirituall Sacrifices, and *Kings* to ſubdue ſpritual Eenemies, and *Prophets* to receive teaching from God, and to have a duplicate of his law written in our hearts, 2 *Cor.* 1. 21. *Joh.* 14. 19. 1 *Cor.* 15. 48. 49. *Rom.* 8, 17. 1 *Pet.* 2. 5. *Revel.* 1. 6. *Joh.* 6. 45. *Jer.* 31 33.

5. The ſweet *perfume* and *ſcent* or *ſmell* of *Lebanon*, which ariſeth out of holy duties, the grace which droppeth from the lips of the people, the ſpirituall *incenſe* which ariſeth out of their prayers, the *ſweet ſavour* of the Goſpell which ſpreadeth it ſelfe abroad in the miniſtry of his word, and in the lives of his Servants, they have all their originall in him, and from his heavenly dew. Of our ſelves, without him, as we are *altogether ſtinking* and unclean, *Pſal.* 14.3. *Prov.* 13. 5. ſo we defile every holy thing which we meddle with, *Hag.* 2. 13. 14. *Prov.* 28, 9. *Eſay.* 1. 11. 15. inſomuch that God is ſaid, as it were to ſtop his noſe that he may *not ſmel them*, *Am.* 5. 21. they are all of them as they came from us, *gall and wormwood*, and *bitter cluſters*, *Deut.* 29. 18. 32. 33. But when the ſpirit of Chriſt bloweth upon us, and his grace is poured into our hearts and lips, then the *ſpices* flow out, *Cant.* 4. 16. Then prayer goes up like *incenſe* and *ſweet odours*, *Revel*, 5. 8. then inſtead of corrupt, rotten, contagious communication, our diſcourſes tend to edifying, and miniſter grace

Τῶν σεσαγέν των σοινεία, τὸ θυμίαμα εἰς βλέλυγμα ὀσφρανθῆναι παρεσκεύασε, *Chryſoſt. Serm* 27. in Gen vid Lud: Capell. Spicileg: pag. 97. 98 Wemſe exercit. Cerem lib. 1. p. 62. 63.

grace to the hearers, *Eph.* 4. 29. then the *Savour of the knowledge of Christ*, manifested it selfe in the mouthes and lives of his servants in every place where they come, 2 *Cor.* 12. 4.

6. The shadow and *refreshment*, the *refuge* and shelter of the Church against storme and tempest, against raine and heat, against all trouble and persecution, is from him alone. He is the onely *defence and covering* that is over the *Assemblies and glory of Sion*, *Esay.* 4. 5. The name of the Lord is a *strong Tower*, unto which the righteous flye and are safe, *Prov.* 18. 10. So the Lord promiseth when his people should be exiles from his Temple, and scattered out of their own land, that hee would himselfe bee a *little sanctuary* unto them in the Countreyes where they should come, *Ezek.* 11. 16. He is a *dwelling place* unto his Church in all conditions, *Psal.* 90. 1. 91. 1, 2. a *strength to the needy*, a *refuge* from the *storme*, a *shaddow* from the *heat*, an *hiding place* from the *winde*, a *covert* from the *Tempest*, a *Chamber* wherein to retire when indignation is kindled, *Esay.* 25. 4. 26. 20 32. 2. Every history of Gods power, every *Promise* of his love, every Observation and *experience* of his providence, every *comfort* in his word, the knowledge which we have of his name *by faith*, and the knowledge which we have of it *by experience*, are so many arguments to trust in him, and so many hiding places to flie unto him, against any trouble. *What time I am affraid I will trust in thee*, Psa. 56. 3, *Why art thou cast down O my soule? still trust in God*, Psal. 42. 5. 11. *He hath de-*

Sect. 14.

De Domo sua nemo extrahi debat aut in jusvocari, quia domus tutissimum cuique Refugium atque receptaculum. De in jus vocando. Pleg. 18. & 21.

livered, he doth *deliver*, he *will deliver*, 2 *Cor.* 1. 10 Many times the children of God are reduced to ſuch extremities, that they have nothing to encourage themſelves withall but their *intereſt in him*; nothing to flye unto for hope but his *Great name* made known unto them by *faith* in his promiſes, and by *experience* of his goodneſs, power and providence. This was *Davids* caſe at *Ziklag*, 1 *Sam.* 30. 6. and *Iſraels* at the red Sea, *Exod.* 14 10. 13. and *Ionahs* in the belly of the fiſh, *Ion.* 2 4. 7. and *Pauls* in the ſhipwrack, *Acts.* 27. 20. 25. God is never ſo much glorified by the *faith of his* ſervants, as when they can hold up their truſt in him againſt *ſight*, and ſence; and when *reaſon* ſaith thou art undone, for all help failes thee, can anſwer in *faith*, I am *not* undone, for he ſaid, *I will never faile thee nor forſake thee.*

7. The power which the Church hath to *riſe up* above her preſſures, to outgrow her troubles, to *revive* after lopping, and harrowing, to make uſe of [a] affliction as a meanes to flouriſh againe, all this is from him. That in trouble we are not overwhelmed, but can ſay with the apoſtle, *As* [b] *dying and behold we live; as chaſtened, and not killed; as ſorrowfull, yet alwaies rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all*

a Medicamenta quædam prius affigunt ut ſanent, & ipſa collyria niſi ſenſum videndi prius claudant, prodeſſe non poſſunt. Aug. qu. in Matth. qu. 14. Quo terreri deberet, illo ipſo recreatur — contumeliam tenet curationis pignus, &c. Sculr. cap. 42. Obſervat. in Matth. de muliere Syrophæniſſa. Plures efficimur quoties metimur, Tertul. Apol cap. ult. b ὀλίγοι καὶ πολλῶν δυνατώτεροι αἰχμάλωτοι καὶ τῆ βασιλέως ἰσχυρότεροι, ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν καὶ ἀποθνήσκοντες ζώμενοι. καὶ ἐνδεδυκότες, πλουτοῦντες καὶ εὐπορούμενοι, καὶ ἐλαττόνων ἀμείνους, &c. Chryſ. de Tribus pueris, Ser. 2. in Pſal. 50.

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things; like the corne which dies and is quickned againe, like the vine that is lopped and ſpreads againe, all this is from him who is the Reſurrection and the life, *Ioh.* 11.25. who was that grain of wheat which dying, and being caſt into the ground, did bring forth much fruit, *Ioh.* 12. 24. the branch which grew out of the rootes of *Ieſſe*, when that goodly family was ſunk ſo low as from *David* the King, unto *Ioſeph* the Carpenter.

Sect. 14.

Laſtly, as God is the Author of all theſe bleſſings unto his people, ſo when he beſtowes them he doth it *in perfection*; the fruits which this dew produceth, are the fruits of *Lebanon*, the choyceſt and moſt excellent of any another. If he plant a Vineyard, it ſhall be in a *very fruitfull hill*, and with the *choyceſt plants*, *Eſay.* 5.1.2. *a noble Vine*, *a right ſeed*, *Ier.* 2. 21. When in any kinde of ſtraights wee have recourſe to the Creature for ſupply, either wee find it like our Saviours *figgtree*, without fruit, or like our Prophets *Vine*, as good as empty, the fruits thereof not worth the gathering, *Hoſ.* 10.1. *Grapes of gall and bitter cluſters*; full of vanity, windineſſe, vexation, diſappointment; friends faile either in their *love*, or in their *power*; people cry *Hoſanna* to day and *Crucifige* to morrow. Men of *low degree* are *vanity*, and men of *high degree a lie*. Counſels claſh, or are puzzled with intricacies, and unhappy obſtacles, like the wheels in *Ezekiels* Viſion, that ſeem hampered in one another. Armies like *Ruben*, unſtable as waters, that flow now, and

anon ebbe, and ſinke away again. Treaſures like the Mountaines out of which they were firſt digged, barren, and fruitleſs, better fuell to feed our *ſinnes*, then water to quench our *flames*; matter of *prey* to the wicked, more then of *help* to the miſerable. In one word, take any creature-helps in the world, and there will be ſomething, nay very much of defect in them. All *being*, but by Gods, is *mixed* with *not being*; and as every man, ſo every creature elſe which is nothing but creature, is a *Lier*, like Iobs *brook*, or friends which he compareth thereunto, that vaniſheth into nothing when there is moſt need of it, *Iob.* 6. 17. 21. A *Lier*, either by way of *perfidiouſneſs*, which promiſeth and then deceives; or by way of *impotency*, which undertaketh and then miſcarries. But when ever God promiſeth and undertaketh to bleſſe any man or any people, he carrieth on his work to perfection; his bleſſings are all milk and honey, dew and fatneſs, wine and oyle, the fruits of *Lebanon*, full of ſweetneſs and maturity: *He perfects that which he begins* concerning his ſervants, *Pſal.* 138. 8. *Phil.* 1. 6. There doth *not one thing faile* of all the good he ſpeaks concerning his people, *they all come to paſs and not one faileth*, *Ioſh.* 23. 14. The riches which are gotten by humane luſts and ſinfull reſolutions, do come along with many and piercing ſorrowes, 1 *Tim.* 6. 10. but when God bleſſeth a man with riches, he takes away all the ſorrow from it, *Prov.* 10. 22: The *gifts* of God are all of them like his *works*, *very good*, *Gen.* 1. 31. and bring after a *Sabbath*, a reſt, and peace into the ſoul with them.

Thirdly

Sect. 15

Thirdly, We ſhould from hence learne to ſhew forth the fruits of this *heavenly dew* in thoſe ſeverall expreſſions which the Prophet here uſeth, drawn from the conſideration of a *garden*, *forreſt*, *fruitfull field*, heavenly Paradiſe, which is a ſimilitude frequently uſed by the holy ſpirit, to note the beauty, ſweetneſs, fruit, comfort, ſhelter, protection, which the Church of Chriſt affordeth to the members of it, *Eſay.* 35. 1, 2. 58, 11. *Cant.* 4. 12, 6. 16, 2. as on the other ſide the wicked are compared unto a *dry deſert*, and *barren wilderneſs*, *Eſay.* 35. 6,7. 41. 18. *Ier.* 17. 6. For theſe things as they are *promiſes* in regard of *God*, and ſo matter of *comfort*, ſo are they *duties* in regard of *us*, and ſo matter of *obedience*.

Firſt, He *promiſeth*, that his people ſhall *grow as the Lillie*, which is the moſt *beautifull* of all flowers, *Mat.* 6. 28, 29. That they ſhall be *gloriouſly cloathed* like a Kings daughter, with the *garments of praiſe*, and the Spirit of holineſs, *Eſay.* 62. 3. ſet forth by various metaphors of *broidred work*, and *fine linnen* and *ſilk*, and *ornaments*, and *bracelets*, and *chaines*, and *jewels*, and *crownes*, *Ezek.* 16. 8, 13.

Tantum eſt floris Lilii dignitas ut Homerus omnes flores vocaverit λείρια. Iul. Pollux. vid. Plin lib. 21. chap. 1.

And as it is his *promiſe*, ſo it ought to be our *duty* and endeavour to *adorn* the Goſpel of Chriſt, to be in his garden as a *Lilly*, and not as a *Nettle* or bramble; to walk as *becometh* godlineſs; to let our light ſhine before men, that they may be wonne to admire the *amiableneſs* of the Lords Tabernacle, and glorifie God in the houre of their viſitation; to be as *lights* in the midſt of a crooked generation, *Phil.* 2. 15. or as *Lillies amongſt briars*,

briars, Cant. 2. 2. to make it appeare that ſpirituall wiſedome cauſeth *the face to ſhine*, Eccleſ. 8:1. That *holineſs* is indeed a moſt *beautifull* thing, which commendeth us to the eyes of God and Angels; a *robe* worne by Chriſt the King of Saints, and by which we are made like unto him who is the *faireſt of ten thouſand and altogether lovely*; wee ſhould take heed of any thing whereby our holy profeſſion may bee blemiſhed, and the name of God defiled by our meanes: of ſuch *Levity*, as is inconſiſtent with the *Majeſty* of holineſs; of ſuch *moroſity* as is inconſiſtent with the *meekneſſe* of holineſs; of ſuch *drooping* as is inconſiſtent with the *joy* of holineſſe; of ſuch ſtiffneſs and *ſowreneſſe* as is inconſiſtent with the *lenity* of holineſſe. In one word, we ſhould labour by the innocency, purity, elegancy, fragrancy, fruitfullneſs; by the winning ingenuity, the milde and humble condeſcenſion, the prudent inſinuation, the meek, quiet and gracefull managing of an holy life, to *ſhew forth the praiſes of him that hath called us*, and to put to *ſilence the ignorance of fooliſh men*, who like Black-Moores deſpiſe beauty, like dogs bark at the ſhining of the Moon, and *ſpeak evill of the things they know not*.

Sect. 16.

Secondly, he promiſeth that his Church ſhould *caſt out his roots* as *Lebanon*: Though ſhe ſhould have the *beauty* of the *Lillie*, yet ſhe ſhould be freed from the *infirmity* of it, an aptneſſe to fade and wither, beautifull to day, and to morrow caſt into the Oven. But ſhe ſhould have *ſtability* like the *Cedar*, which is one of the ſtrongeſt of trees,

Plin. lib 16. cap. 40. Theophraſt Hiſt. Plant. l. 3.

and

and leaſt ſubject to putrefaction, and therefore the Church is compared to it, *Ezek.* 17.22.23. and the Temple is ſaid to be built of it, 1 *King.* 6.15.16. To ſignifie the ſtrength and duration of the Church, againſt which the gates of Hell ſhould not prevaile: (And we may by the way obſerve, that moſt of the things here mentioned by our Prophet, are alſo noted to have been in the Temple, or in the ſervices thereof; Lillies, 1 *Kings.* 7. 19, 22, 26. Olive trees, 1 *King* 6.23: 32.33. Spices for incenſe, Wheat and Oyl for meat Offerings, wine for drink Offerings.) God furniſheth his people with theſe *bleſſings* which may bee moſt properly *dedicated* unto him. Teaching us as often as we receive any *gifts* from God, preſently to inquire what relation they have to his *Temple*, how his *name* may be honoured, how his *Church* may be ſerved, how his *Goſpel* may be furthered, how his *people* may be edified and comforted by them, how all our enjoyments may be divided as *ſpoiles* unto Chriſt. The power of great men, *Eſay.* 60. 3. the ſwords of mighty men, 1 *Sam.* 18.17 25.28. *Iudg* 7. 8. the wiſedome of learned men, 1 *King.* 3. 9. 28. the cunning of Craftſmen, *Exod.* 28. 3. 31: 6. the wealth of rich men, *Eſay* 23. 18. *Prov.* 3.9. *Pſal* 45. 12. *Eſay.* 60.69. 1 *Tim.* 6.17,18,19. *Abraham* gave of the ſpoiles to *Melchiſedec*, *Heb.* 7. 4. and *Iſrael* of all their wealth to the Tabernacle, *Exod.* 35.21. and *David* and his people of their Treaſure to the Temple. 1 *Chron.* 29.2.

Τὰ χέα συλήσας ἐίσω πάτι Ἴλιον ἴρην καὶ χρειόα ποσσὶν ἐπάλλων ἐράτειο. Hom. Iliad. π. Spolia in Templis ſuſpendere antiqui moris erat. Cic de nat. deor. lib. 2 Liv. lib. 10 Virgil. Ænead. 7.

And as it is *his promiſe*, That the Church ſhould thus *take root*, 2 *King.* 19. 30. *Ier.* 17. 8. So we ſhould

ſhould account it *our duty*, to be firme, ſtable, conſtant *unmoveable* in the Truth, and in the work of the Lord, as an *houſe built upon a rock*. To ſtand faſt and be *rooted in the Truth*, that wee may hold the profeſſion thereof *without wavering*, not being carried about with every *wind of doctrine*: but knowing whom and what we have believed, 1 *Cor.* 16. 13. *Eph.*4.14. *Col.*2.7. *Heb.*10.23. to *ſtand faſt* and be *rooted* in the Love of God, that we may be *ſtrengthned* with might in his ſervice, and may *with purpoſe of heart cleave unto him*, being eſtabliſhed by his grace, *Eph.*3.17. *Col.*1.11. *Heb* 12. 28.13.9. * In the Civill Law, till a tree hath taken root, it doth not belong to the ſoile on which it is planted. It is not enough to be in the Church, except like the *Cedar of Lebanon*, we caſt forth our *roots*, and are ſo planted that we flouriſh in the *Courts of our God*, *and bring fruit in our old age*, *Pſal.*92.12,13, 14.

* P. de Adquirendo rerum dominio l. 7. *Sect.*13. & Arborum furtim cæſarum, l 3. Sect 3 Cod. de Rei vindicatione, l, 11. *Sect.* 17

Thirdly, he promiſed that the Church ſhould *ſpread forth* her branches, and fill the earth, and grow into a great compaſs and extent, and ſhould ſend forth her *boughs unto the Sea* and her *branches unto the River*, *Pſa.*80.9,10,11: *Dan.*2.35. That his Church ſhould be a *univerſall Church* over the whole world; that as the whole world in regard of ſinne lieth in miſchiefe, 1 *Ioh.* 5. 19. ſo the whole world ſhould have Chriſt for its propiriation, through faith, 1 *Ioh.*2. 2. *Totus in maligno propter Zizania, Chriſtus propitiatio propter Triticum.* By one ſpirit *we all* are baptiſed into one Body, 1 *Cor.* 12: 13. and that one Body made

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up

up of *all the Churches* of the Saints, 1 *Cor.* 14. 33. even of *all Nations, kindreds, people, tongues, Revel.* 7.9. no difference of *persons, neither Greek nor Iew, neither Circumcision, nor Vncircumcision, Barbarian, Scythian, bond nor free: but Christ All, and in All, Col.* 3. 11. no difference of *places*: All that in *every place* call upon the name of the Lord Jesus both theirs and ours, 1 *Cor.* 1.2. no difference of *Times*, Christ *yesterday, and to day, and the same for ever, Heb.*13.8.

And as this is his promise, so we should endeavour:

1. To *grow* our selves *in knowledge and grace*, to let *our profiting appeare* unto all men, to *abound* in the work of the Lord, to let our *graces* from the heart, like *leven* from the midle of the lump, spred abroad, and finde their way to all the parts and powers of soule and body, that the whole man may be *filled with the fulness of God*, & *grow up unto the measure of the stature of the fulness of Christ*, *Eph.*4 13.15,16. *Phil.*3.12,13. 2 *Pet.*3.18. *Heb.*6.1.

2. To labour and endeavour the growth and *Progress of the Gospel* in others. This is the nature of *grace*, to *manifest it selfe*, and by that meanes to allure and gather others to its own quality. It is set forth in Scripture by the names of *light* which shines abroad, of *oyntment* and *perfume* which *cannot be hid*, of *leaven*, and *salt*, which deriveth its own nature and rellish upon a whole lump. Therefore the holy Ghost was given in *Tongues*, *fiery* tongues, and a *rushing winde*, all which have a quality of *selfe-manifestation*, and notifying themselves

ſelves unto others. The e is an excellent place to this purpoſe in the Apoſtle, *Eph.*4.15,16: *But ſpeaking the truth in love, may grow up into him in all things which is the Head, even Christ. From whom the whole Body fitly joyned together and compacted by that which every joynt ſupplyeth, according to the effectuall working in the meaſure of every part, maketh encreaſe of the Body unto the edifying of it ſelfe in love.* Where the Apoſtle ſheweth the manner of ſpirituall increaſe in the miſticall body of Chriſt by the proportion of the growth of members in the naturall Body.

And firſt, there muſt be a *fellowſhip between the Head and Members*, which in the myſticall Body is here twofold, εἰς αὐ, and ἐκ τοῦ; Growing *into him*, and receiving *from him*. Looking in this work of *growth*, upon Chriſt; firſt, as the end of that growth unto which it drives; ſecondly, as the *fountaine* from whence it proceeds. That by growth we may have a more intimate and ſtrong communion *with him*; by that vertue which we receive *from him*. So here are two neceſſarie requiſites unto this duty of endeavouring the *encreaſe of the Body*; to have *Chriſt* for our *end* unto which we work, and for our *fountaine* out of which we derive our ability of working. Every true member of Chriſt is intent and vigilant upon the *intereſt and honor of Chriſt*, and it belongs unto the honour of Chriſt to have a *perfect body*. The Church is his fulneſs; hee eſteemes himſelfe maimed and incomplete, if that ſhould be finally deficient in any thing requiſite to the integrall perfection

Vid. Camero de Eccleſ. p. 84 85. 86.

perfection of it; and hence it is that every true Chriſtian puts forth the uttermoſt of his endeavours in his place to carry on the *encreaſe* of his Maſters Body: As every true-hearted Souldier that loves his Generall, is exceeding deſirous and to his power endeavours that every company and Regiment under his Generalls command may bee in all the offices and members of it compleat. Againe, every member of Chriſt being unto him *united*, doth from him receive of his fulneſs *grace for grace*, and ſo worketh unto the *ſame ends* as the head doth. And as the water which firſt riſeth out of the fountaine, doth not ſtand ſtill there where it began, but goeth forward till it grow into a great River; ſo thoſe who are joyned unto Chriſt as a Fountaine, do by reaſon of that vitall Communion which they have with the Fountain, carry on the growth of the whole Body; and the more vigorous the life of Chriſt is in any part, the more actively doth that part work towards the edification of the whole.

Sect. 18.

2. Here is further required a fellowſhip and *mutuall Communion* of the members of the Body within and amongſt themſelves: unto which is firſt preſuppoſed the *Organicall* and harmonious *Conſtitution* and compacture of the Body into one, out of which ariſeth the forme and *beauty*, the *ſtrength* and firmneſs, the *order* and fitneſs that is in it unto thoſe works that are proper to it, intimated in thoſe two words and *fitly joyned together and compacted*. It is a metaphor drawn from *Carpenters* and other Artificers, who

by ſeveral joynts do ſo coaptate & fit the parts of their work unto one another, that being put together and faſtned, there may one whole ſtructure or body grow out of them; and in that body there is accurate fitneſs and intimateneſs of the parts with one another, produceth an excellent ſtrength, a beautifull order, and a readie ſerviceableneſs of each part to the other, and of all to the whole. So *Ieruſalem* is ſaid to be a *City compacted* within it ſelf, *Pſa.* 122.3. as the *Ark* a Type of the Church) had the ribs and planks, and parts thereof ſo cloſely faſtned into one another, that no water might get in to drown it. And in the *Tabernacle* all the Curtains thereof were to be *cupled together* into one another, *Exod.* 26.3. Chriſt is all for *unitie*, and joyning things into one, *two natures* united in *one perſon*, *two parties* reconciled by *one Mediator*, *two people* concorporated into *one Church*, one family, one father, one ſeed, one head, one faith, one hope, one love, one worſhip, one body, one ſpirit, one end and common ſalvation. *Chriſt is not*, loves not, to be *divided*. This is a fundamentall requiſite unto the *growth of the Body*, the preſervation of its *unity*. The building muſt be *fitly framed together*, if you would have it *grow into an holy Temple* to the Lord, *Eph.* 2.21. *Col* 2.19. when there was *moſt unity*, there was *greateſt increaſe* in the Church; when they were *all of one accord*, of *one heart*, and *one ſoul* then the Lord *added to the Church daily ſuch as ſhould be ſaved*, *Act.* 2.46, 47. They that *cauſe diviſions and diſſentions*, *do not ſerve the Lord Ieſus*, and therefore they cannot but hinder the progreſſe

Nulla multitudinis potentia niſi conſentientis, id eſt, unum ſentientis, *Aug.* de vera Relig. cap. 25.

Poſſeſſionem Bonitatis tantò latius quanto concordiùs individua ſociorum poſſidet charitas.---Et tanto eam reperiet ampliorē, quanto amplius ibi potuerit amare conſortem. *Aug.* de Civ. Dei. l. 15, c. 5.

progreſs of his Goſpel, *Rom.* 16. 17, 18. As in the *naturall*, ſo in the *myſticall* body, *ſolutio continui* tendeth to the paining and grieving of that ſpirit by which the Body lives, *Eph.* 4. 30. 31. and by conſequence hinders the growth of it. Our growth is by the Apoſtle diſtribu ed into growth in knowledge, and growth in grace, 2 *Pet.* 3. 18. and diviſions in the Church are of themſelves great hinderances unto both theſe; unto knowledge, becauſe the moſt uſuall breaches in the Church ariſe out of diverſities of opinion publickly aſſerted and inſiſted on by the authors and followers of them. And though accidentally, where truth is embraced, it is held with more care, and ſearched into with more accurateneſs, becauſe of the errors that oppoſe it (as the fire is hotteſt in the coldeſt weather;) yet corrupt doctrine being of the nature of a weed, or canker, to ſpread, and eat further and further, it muſt needs conſequently hinder the ſpreading, and in that kinde, the growth of knowledge. Nor doth it leſſe hinder the growth of grace; for while the people of God are all of one heart and of one way, then all their Communion runns into this one deſigne of mutually edifying, comforting, ſupporting, encouraging one another in their *holy faith*; but when they are divided and broken in o faction by different judgements, if there be not a greater abundance of humility, and ſpirituall wiſdome, the ſpirits of men runne out into heats and paſſions, and into perverſe diſputes, and meer notionall contentions, which have ever beene diminutions

unto

unto the power of godlineſs, 1 *Cor.* 3. 3. 4. When there are *ſchiſmes* in the body; the members will not have care one of another, 1 *Cor.* 12. 25. Greatly therefore even for his one cauſe are the ſad and dangerous diviſions of theſe times to be lamented, when men make uſe of civill troubles, to diſtu be., yea, to teare aſunder the unity of the Church, when they ſet up as in the times of the *Donatiſts*, Altar againſt Altar, and Church againſt Church, and make ſeceſſions from the common Body, and then one from another, to the infinite content and advantage of the common Enemies of our Religion, and hazard of it. It were a bleſſed thing if wee were in a condition capable of the Apoſtles exhortation, *To ſpeake all the ſame thing, to be perfectly joyned in the ſame minde and in the ſame judgement, to be of one minde and to live in peace*, 1 *Cor.* 1. 10. 2 *Cor.* 13. 11. But if that cannot be attained unto, let us yet a lleam the Apoſtles other leſſon, wherein wee are *otherwiſe minded*, to depend upon God for *revealing* his wil unto us, *and whereunto we have attained to walk by the ſame rule, to minde the ſame thing*, to remember that every difference in opinion doth not, ought not to diſſipate or diſſolve the unity of Gods Church. Even in *Corinth* where the people were divided into *ſeverall parties* yet they continued *one Church*, 1 *Cor.* 11. 18.

Non tulit Cælius aſſentientem ſed exclamavit, Dic aliquid contra ut Duo ſimus Senec. de Ira. 3 lib. c. 8.

Vnitas interior & unanimitas ipſam cuoque multiplicitatem colligat & conſtringit charitatis gluino, & vinculo pacis, Barnard. in Septuageſima Serm. 2.

The body thus conſtituted, and compacted for the increaſe thereof.

Sect. 19.

1. Here are *members* ſeverally diſtinct from one another; ſome principall, others miniſteriall, all con-

concurring differently unto service of the whole. If the heart should be in the head, or the liver in the shoulder, if there should be any unnaturall dissocation of the vitall or nutritive parts, the body could not grow, but perish. The way for the Church to prosper and florish, is for every member to keep in his own rank and order, to remember his *own measure*, to act in his owne sphere, to manage his particular condition and relations with spirituall wisedome and humility; the eye to doe the work of an eye, the hand of an hand. Say not as *Absolom, if I were a Iudge, I would do Iustice*, 2 *Sam* 15.4. But consider what state God hath set thee in, and in that walk with God, and adorn the profession of the Gospel, *Rom.*12.3. 1 *Cor.*12.8. 11.29,30. 2 *Cor.*10.13,14. *Eph.*4.7. Remember *VZZah*, it was a good work he did, but because he did it *out of order* having no call, *God smote him for his error*, 2 *Sam*: 6. 6. 7. There are excellent works which being done without the call of God, do not edifie but disturbe the body, *Rom*, 10.15. *Heb.*5.4. every man must walk in the Church as God hath distributed and called, and every man must *in the calling wherein he was called, abide with God*, 1 *Cor.*7.17, 20.24.

Vt Ilus Palladium ex incendio eripiens dum arderet Templum Minervæ, luminibus privatus est, Plutarch. Parael.

2. Here are *joynts* and ligaments so fastning these members together that each one may be serviceable to the increase of the whole, 1 *Cor.*2.19. There are *bands* which joyne the *body* to the *head*, without which it can neither grow nor live, namely, the *Spirit of Christ*, and *faith* in him, 1 *Cor.*6. 17. *Rom.*8.9. *Eph.*3.17. and there are Bands which joyne

joyne the *parts* of the Body unto one another; as namely, the ſame *holy Spirit*, 1 *Cor.*12.13.which Spirit of grace ſtirreth up every member to ſeek the growth and benefit of the whole, 1 *Cor.* 12. 25,26. The ſame ſincere *love and truth* which each member beareth unto all the reſt, this is called a *bond of perfectneſs*, *Col.*3.14.and the *bond of peace*, *Eph.* 4. 3. Now love is a moſt communicative grace,it will plant,and water,and feed,and ſpend it ſelfe for the good of the whole, it will deny it ſelfe to ſerve the body (as Chriſt did,) *Gal.*5.13.

3. Here is a meaſure belonging unto *every part* ſome are in one *office*,others in another,ſome have one *gift*, others another, and all this *for the perfecting* of the *Saints*, *Eph.*4.11,12. 1 *Cor.*12.4, 11. one is able to teach, another to Comfort, a third to convince, a fourth to exhort, a fifth to counſell, and every one of theſe are to be directed unto the edification and growth of the whole, *Rom.* 12 3.8. *Eph.*4.7. The Apoſtle ſaith, that *we are fellow Citizens with the Saints*, *Eph.*2.19. Now as amongſt fellow Citizens there uſeth to be an intercourſe of *mutuall negotiation*, one man hath one Commodity, and another another,and theſe they uſually bartar withall. So amongſt the Saints one man is eminent in one grace, another in another, and according to their mutuall indigencies or abilities, they do interchangeably miniſter to one another towards the growth of the whole. And this is that which is here further requiſite to the encreaſe of the Body, called.

Vid. Ariſtot. Ethic.l. 5.c.8.

4. The *ſupply of ſervice* and the ſupply of

of *nouriſhment* which one part affords unto another, and ſo to the whole. This is *principally* from the *Head* to the members, called by the Apoſtle, *The ſupply of the Spirit of Jeſus Chriſt*, Phil. 1. 19. Of whoſe fulneſs we receive *grace for grace*, *Joh.* 1. 16. into whoſe image we are transformed *from glory to glory*, 2 Cor. 3. 18. but it is *proportionably* between the *members* amongſt themſelves; for as ſeveral particular *ingredients* make up one cordiall, and ſeveral *inſtruments* concur to the perfecting of one ἀποτέλεσμα, or conſummate work, and the beauty of every thing ariſeth out of the variety and order, and mutuall ſerviceableneſs that the parts thereof have unto one another: So is it in the *Church* too, which Chriſt hath ſo tempered together, that they might all ſtand mutually in need of one another. Therefore we finde the Saints in Scripture communicating to one another their experiences, temptations, deliverances, comforts, for their mutuall edification, *Pſal.* 34. 3, 6. *Joh.* 1 41,45. and 4. 29. 2 *Cor.* 1. 4, 6. *Phil.* 1. 12, 13, 14. *Col.* 2. 1, 2. And Gods dealings with Saints in particular are therefore regiſtred in the Scripture, both that we might learn that way of building up one another, and that by their examples we might ſupport our faith, and through patience and experience of the Scripture have hope, becauſe what hath been done unto one, is in the like condition applicable unto every other, *Jam.* 5. 10, 11, 17. *Rom.* 15. 4. 1 *Cor.* 10. 6. *Heb* 13. 5.

Specialiter pronunciata generaliter ſapiunt. Cum Deus Iſraelitas admonet disciplinæ vel objurgat, utique ad omnes habet. Tert. de Spect. cap. 3.

5. After all this there is ἐνέργεια, an *effectual working*

working, a *vis* πλαστικὴ, or a *vis* πεπτικὴ, a faculty to form, and to concoct the matter, which hath been subministred, unto life and nourishment: which is the work of *faith*, and of the *Spirit* of Christ, whereby the soul of a Believer, being sensible of want, desirous of supply, and pressing forward unto perfection, doth sweetly close with whatsoever the measure of any other part hath communicated unto it, converting it into growth and nourishment to it self, which the Apostle calls *the mixing of the Word with faith*, *Hebr.* 4. 2. Now

Sect. 20. Fourthly, He promiseth that the beauty of his Church shall be as the *Olive tree*, that as she should have the glory of the *Lilly*, the strength and extension of the *Cedar*, so this spreading should not be a vain ostentation, but should have joyned with it the flourishing and fruitfulness of the *Olive*: Now the honour of the *Olive tree* standeth in two things; *Perpetual greenness*, and most *profitable fruit*, which serveth both for *light* to cause the Lamp to burn, *Exod.* 27. 20. and for *nourishment* to be eaten, *Levit.* 6. 15, 16. in the one respect it is an *embleme of peace*, it maketh the face shine, *Psal.* 104. 15. and in the other it is an *embleme of grace*, and spiritual gifts, 1 *Joh.* 2. 20. These are the two most excellent benefits which God promiseth unto his people. *He will speak peace* unto them, *Psal.* 85. 8. *Isai.* 32. 17. and he *will give them grace and glory*, Psal. 84 11.

And as he *promiseth*, so should we *practice* these things, and learn to beautifie the Gospel of Christ

Christ, first, with our *good works*, as the fruits of his *grace*, *Joh.* 15. 8. Secondly, with our *spirituall joy and comfort*, as the fruits of his *peace*; That others seeing the light and shining forth of a serene, calm, and peaceable conscience in our conversation, may thereby be brought in love with the wayes of God. These two do mutually cherish and increase one another. The more conscience we make of *fruitfulnesse*, the more way do we make *for peace*; when the waters of lust are sunk, the Dove will quickly bring an Olive branch in: and the more the *peace* of God rules in the heart, the more will it strengthen the conscience and care of *obedience*, out of these considerations: first, out of thankfulnesse for so great a blessing: secondly, out of fear to forfeit it: thirdly, out of wisdome to improve and encrease it.

Fifthly, He promiseth that his Church shall be as the *smell of Lebanon*, and that the *sent of it* shall be as the *wine of Lebanon*, as elsewhere we finde her compared to *a garden of spices*, *Cant.* 4. 12, 14. she shall be filled with *the sweet savour* of the Gospel of Christ. *Thanks be unto God*, (saith the Apostle) *which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place, for we are unto God a sweet savour of Christ*, 2 *Cor.* 2. 14 15. where there are two Metaphors, one of a *sweet ointment*, the other of a *triumph*. The *Name* of Christ is compared to an *ointment*, *Cant.* 1. 3. and preaching of the Gospel, which is making manifest the savour of this ointment, is called the *bearing of Christs*

Sect. 21.
Ἔστιν τὶς οἶνος ὃν δὴ σαπρίαν καλέουσι.
Οὐ καὶ δὸς σώματος σμύρναν ἀναθρεμμένων.
Ὀζει ἰων ὄζει ὁ ῥόδων, ὄζει δ' ὑακίνθε Ὀσμὴ δεσποσία, &c.
Hermippus apud Athenæum, lib. 1 *c.* 23.

Name, *Act.9.15.* Now, this ſweet ſavour is annexed unto a *Triumphal* ſolemnity, becauſe in all times of publike joy, they were wont to anoint themſelves with ſweet oyl, which is therefore called, *Oleum lætitiæ*, the oil of gladneſs, *Pſal.* 45.7, 8. *Iſai.*61.3. (For in times of mourning they did abſtain from ſweet ointments 2 *Sam.* 14. 2. *Dan.* 10.2,3.) The Goſpel therefore being a meſſage of *great joy*, *Luke* 2.10. a leading *captivity captive*, and the means whereby Chriſt rideth forth gloriouſly *conquering and to conquer*, *Pſal.* 45.3,4. *Pſal.*110.2. *Rev.* 6.2. therefore they who brought theſe good tidings, are ſaid to be as a *ſweet ſavour*, whoſe lips drop *ſweet ſmelling Myrrhe*, *Cant.*5.13. and whoſe Doctrine is compared to the *powders of the Merchant*, *Cant.* 3. 6. and the time of the Goſpel is called an *accepted time*, a day of ſalvation, 2 *Corinth.* 6.2. that is, a time of ſingular joy and ſolemnity, a continual *Eaſter*, or feſtival, 1 *Cor.* 5. 7,8. and herewithall he promiſeth likewiſe, That his people ſhould offer up *ſpiritual incenſe* and ſervices unto him in prayers, thankſgivings, almes and good works, *Ezek.* 20. 4.

Convivia Lud.-Pocula, crebro unguenta, coronæ, ſerta parentur, Lucret. lib. 4
Aderant unguenta, coronæ, incendebantur odores, Cic. Tuſc.qu. l. 5. vid. Athenæum, l.15.c.11, 12.

And as he promiſeth, ſo we ſhould *practice* theſe things; our care ſhould be to let our lips and lives breathe forth nothing but *grace and edification*, *Col.* 4 6. To be frequent in the *ſpiritual Sacrifices* of prayer, thankſgiving and good works which may be as an *odour of a ſweet ſavour* in the noſtrils of God, *Phil.* 4.18, *Revel.*8. 4. To labour to leave behinde us a *good name*; not out of vain-

glory

glory, or an empty ambitious affectation of honour, but out of the conſcience of an holy life, which makes the name ſmell *better then ſweet ointment*, Eccleſ. 7. 1.

Sect. 22.

Sixthly, He promiſeth, That they *who dwel under his ſhadow ſhall return*: Which words admit of a double ſenſe, and ſo infer a double promiſe and a double duty: firſt, we may by an *Hyſteron Proteron* underſtand the words thus, when *Iſrael* have repented and are brought home to God again, they ſhall then have *ſecurity*, defence, protection, refreſhment under the comforts of his grace againſt all the violence of *temptation*, as a ſpreading tree doth afford a ſweet ſhade unto the weary Traveller, and ſhelter him from the injuries of the heat, *Job* 7. 2. *Iſai.* 4. 6. *Mich.* 4. 4. *Zach.* 3. 10. Whereby is ſignified the ſecure, quiet, and comfortable condition of Gods people under the protection of his providence and promiſes.

And as he promiſeth ſuch a condition, ſo ſhould we in all our troubles not truſt in an *arm of fleſh*, or betake our ſelves to meer humane wiſedome, and carnall counſels, which are too thin ſhelters againſt Gods diſpleaſure, or the Enemies of the Church: But we muſt flie unto him to hide us, we muſt finde ſpirituall refreſhment in his ordinances, promiſes and providence, get his wing to cover us, and his preſence to be a *little ſanctuary unto us*, and the *joy of the Lord to be our ſtrength*; *Pſal.* 57. 2. *Pſal.* 91. 1. *Iſai.* 26. 20. *Nehem.* 8. 10. When the Lord cometh out of his place

place to puniſh the inhabitants of the land for their iniquity; when flood, and fire, ſtorm and tempeſt, the fury of anger, the ſtrength of battel, are powred out upon a people; when a deſtroying Angell is ſent abroad with a Commiſſion to kill and ſlay, *Ezek.9. 5, 6.* when death the *King of Terrours*, rideth up and down in triumph, ſtripping men of treaſures, lands, friends, honours, pleaſures, making them an houſe in darkneſs, where Maſter and Servant, Princes and Priſoners are all alike: to have then an *Ark* with *Noah*, a *Zoar* with *Lot*, a *Goſhen* in *Egypt*, to have one arm of this *Olive tree* ſpread over us, to have one promiſe out of Gods word, one ſentence from the mouth of Chriſt promiſing Paradiſe unto us, is infinitely of more value to a languiſhing ſpirit, then all the Diadems of the earth, or the peculiar treaſure of Princes.

2. If we take the words in order as they lie, Then the mercy here promiſed is, that when God ſhall reſtore and repair his Church, they who dwell under the comforts of it ſhould return and be converted to the knowledge and obedience which ſhould be there taught them: when the *branch of the Lord is beautiful and glorious, and the fruit of the earth excellent and comely*, then he that remaineth in *Jeruſalem ſhal be called holy, Iſa.4.2,3.* then every veſſel in *Iudah* and *Ieruſalem* ſhall be inſcribed, *Holineſs unto the Lord: Zach.14.20,21* then the *heart of the raſh ſhal underſtand knowledg, and the tongue of the ſtammerers ſhal ſpeak plainly.* Iſai.32.2,3,4.

And

And this ſhould be the endeavour of every one who liveth under *the ſhade of this tree*, under the *purity of Gods Ordinances*, under the pious government and conſtitution of ſuch a Church, or family as is here deſcribed (eſpecially in ſuch times when on the one ſide the world is ſo much looſned, and eſtranged from us; and on the other ſide Reformation in the Church is ſo much deſired) *to convert and turn* unto the Lord. All endeavours of *Reformation in a Church* are miſerably defective, when they come ſhort of this end (which is the ultimate reaſon of them all) namely, the repentance and converſion of thoſe that dwell under the ſhadow of it. When God promiſeth to give unto his Church *the glory of Lebanon*, and the *excellency of Carmel and Sharon*, the conſequence of this beauty and Reformation in the Church is, *The eyes of the blinde ſhall be opened, the ears of the deaf ſhall be unſtopped, the lame ſhall leap, the dumb ſhal ſing, the parched ground ſhall be a pool, the thirſty land ſprings of water*, Iſai. 35. 2 7. *The Woolf, the Leopard, the Lion, the Bearr the Aſp, the Cocatrice*, ſhall be ſo turned from the fierceneſſe and malignity of their natures, that they *ſhall not hurt nor deſtroy in all the holy Mountain, but a little chi d ſhall lead them all*: Iſai. 11 6,9. It is a great happineſs and advantage to live under the ſhade of a godly government; many men have reaſon to bleſſe God all their dayes, that they were in their childhood trained up in ſuch a *School* whe e Piety was taught them as well as Learning, whe.e t'ey had meanes as well of Conv.rſi)n, as of Inſtitut)n;

That

That they lived in such a *Family* where the Master of it was of *Ioshuahs* minde, *I and my house wil serve the Lord, Josh.*24 15. Salvation comes to a whole house, when the governor thereof is converted: *Luke* 19.9. *Acts* 16.33,34. I shall never look upon a *Church as reformed* to purpose, till I finde *Reformation* work *conversion*, till piety and charity, and justice, and mercy, and truth, and humility, and gentlenes, and goodnes, and kindnes, and meeknes, and singlenes of heart, and zeal for godlines, and mutual edification, and the life and power of Religion, are more conspicuous, then before. When the very *head-stone* was brought forth, and the last work in the building of the Temple was finished, yet the people must then cry, *Grace, grace, unto it*, *Zach.*4. 7. intimating that *Reformation* is never indeed consummate till the *besing* of God make it effectual unto those uses for which it was by him appointed. Church Reformation should be like *Pauls* Epistles, which alwayes close in duties of obedience.

Seventhly, he promiseth, That they shall *revive as the corn, and grow as the vine*: in which two expressions are set forth two excellent and wholsome consequents of *Affliction*. 1. The *Corn*, though it *dye* first, and suffer much from frost, hail, snow, tempest, yet when the Spring comes, it *revives* and breaks through it all; so God promiseth to his Church in the saddest condition, a *reviving* again, and that it shall be brought forth into the Light, *Ezek.* 37 12. *Mic.* 7.9. 2. The *Vine* when it is pruned and lopped, will not

Sect. 23.

Semina non nisi corrupta & dissoluta fœcundius surgunt, omnia perendo servantur, omnia detrimento reformantur. Tertul Apol. cap. 48.

not only Revive and ſpread againe, but will bring forth the more fruit, and caſt forth the more fragrant ſmell: ſo God promiſeth unto his people not only a *reviving* out of their afflictions (in which reſpect haply it was that Chriſt was buried in a *Garden*, to note that death it ſelfe doth not deſtroy our bodies, but only *ſow them*; the *dew of Herbs* will revive them again, 1 *Cor.* 15. 42. 44.) but further a *profiting* by afflictions, that we may ſay with *David*, *it was good for us*; when we finde it bring forth *the peaceable fruits of Righteouſneſs after we have been exerciſed therein.*

And as he promiſeth theſe things, ſo we ſhould learn to turn theſe promiſes into *prayer* and into *practiſe*; [a] when we ſeem in our own eyes caſt out of Gods ſight, yet we muſt not caſt him out of our ſight, but as *Ionah* in the Whales belly, and as *Daniel* in *Babylon*, pray towards his holy Temple ſtill. The [b] woman of *Canaan* would not bee thruſt off with a ſeeming rejection, nor utterly deſpond under a grievous tentation, but by a ſingular *acumen* and ſpirituall *ſagacitie* diſcerned matter of *argument* in that which looked like a *deniall*, *Math.* 15. 27. Sope and Fullers Earth at the firſt putting on, ſeem to ſtaine and to foule cloaths, when the uſe and end is to purifie them: And Gods frowns and delayes may ſeem to be the denials of prayer, when haply his end is to make the granting of

a Nemo agonis præſidē ſuggilaverit quodh mines victoriæ objecter. Injuriatum actiones extr. ſtudium. Sec quantum livo res illi, & cru ores & vibices negotiantur intendit; coronas ſcilicet, & gloriam, & dotem, Privilegia publica, ſtipendia civi ca, imagines ſtatuas, & qualem poteſt præſtare ſecu-

lum de fama æternitatem, de memoriâ Reſurrectionem. Pyctes ipſe non queritur, dolere ſe non vult corona premit vulnera, palma; ſanguinem obſcurat: plus victoriarum eſt quàm injuriarum. Hunc tu læſum exiſtimabis quem vides lætum? Tertul. Scorpiac. cap: 6. b Vid: Chryſoſt: Ser: 38: in Gen. 16: 3:

them the more comfortable. Therefore in all troub'es we muſt not give over looking towards God, but ſay with *Iob, though he ſlay me, I will truſt in him.*

And after all *afflictions* we muſt learn to expreſs the *fruit* of them, to come out of them *refined*, as ſilver out of the fire; to have thereby our faith ſtrengthned, our hope confirmed, our love inflamed, our fruit and obedience encreaſed, our ſin taken away, and our iniquities purged, *Eſay.27.9.* To be *chaſtned and taught*, *Pſal.* 84 12. to bee *chaſtned and converted*, *Ier.*38.18. If we have run away from our duties, and been caſt into a Whales belly for it, when we are delivered, let us be ſure to look better to our reſolutions afterwards: *after all that is come upon us for our ſins, take heed of breaking his Commandements againe*, *Ezra.9.* 13, 14. As *Iobs riches* after his, ſo wee ſhould endeavour that *our graces* after our afflictions may be *doubled* upon us, and that the ſent of our holy example, may like ſpices bruiſed, or the grapes of *Lebanon* cruſhed in the Wine preſſe, give a more fragrant ſmell in the noſtrils of God and man, as *the ſmell of a field which the Lord hath bleſſed.*

Sect 24. Laſtly, he promiſeth that all theſe ſhould be *fruits of Lebanon*, of the beſt and perfecteſt kinde. There are many evidences of the goodneſs of God even in the lives of Pagan men; we reade of *Abimelechs* forbearance to ſin againſt God, *Gen* 20.4.6. and of his and *Ephrons* ſingular kindneſs to *Abraham*, *Gen.*20.14,15. *Gen.*23.10,11,15.

No

No argument more common then this of the vertues, the temperance, prudence, justice, mercy, patience, fidelity, friendships, affability, magnanimity of many heathen men: insomuch that some have presumed so farr as to make them *ex congruo* * *meritorious*, or dispositive to salvation. But all these are but *wild grapes*, bitter clusters, the fruits of an empty Vine, nor worth the gathering in order to salvation: But the *graces* which God bestoweth upon his Church, are of a *more spirituall* and perfect nature, proceeding from *Faith* in Christ, from *love* of God, from a *conscience cleansed* from dead works, from an *intention to glorifie* God, and adorne the Gospel, from a *new nature* and from the *spirit of Christ*, conforming his servants unto himself: They are not grapes of *Sodom*, but grapes of *Lebanon*.

And as hee thus blesseth us, in the like manner should we serve him; not offer unto him the refuse, the *halt, and blind, and maimed*, for Sacrifice, not give unto him of that *which cost us nothing*, but go to *Lebanon* for all our Sacrifices, *covet earnestly the best gifts*, press forward and labour to *perfect holiness* in the fear of God. Give unto him our *Lillies*, the *beauties* of our *miniority*; and our *Cedars*, the strength of our *youth*; and our *Olives*, and *Grapes*, and *Corn*, and *Wine*; whatever gifts he hath bestowed on us, use them unto his service and honour againe: nor content our selves with the *forme of godliness*, with the *morality* of vertue, with the *outside* of duties, with the *seeds* and beginnings of holiness, (he hath none, who thinks

* Vide Vegam. de Iustit. lib. 5. cap. 18, 19 20. Andrad. Orthodox. Explicat. l. 3. Maldonat. in Iohan. 5. 6. Sixt. Senens. bibliothec. l. 6. annot 51. collium de Animabus Pagan. l. 1. cap. 11 & 20. Ban. in secundam secundæ qu. 2. art. 8. Greg. Valent. To. 3. disput. 1. Qu 2. punct. 1. & 4. Erasm. Præfat. in Qu Tusc. Cic. Aug. contra Iulian. Pelag. l. 4 c. 3

hee hath enough, but ſtrive who ſhall *out runn* one another unto Chriſt, as *Peter* & *Iohn* did towards his Sepulcher. It was an high pitch which *Moſes* aimed at, when he ſaid, *I beſeech thee ſhew me thy glory*, *Exod.* 33. 18. Nothing would ſatisfie him but fulneſs and ſatiety it ſelfe. Be ſure that all your graces come from *Sion*, and from *Lebanon*, that they grow in *Immanuels Land*; till Chriſt own them God will not accept them. Morall vertues, and outward duties, Grapes of *Sodom*, may commend us unto men; nothing but inward, ſpirituall, and rooted graces, the grapes of *Lebanon*, will commend us unto God. To do only the outward works of duty without the inward principle, is at beſt but to make our ſelves like thoſe mixt Beaſts, Elephants and Camels in the [a] Civill Law, *operam præſtant, naturâ feraeſt*, which though they do the work of tame beaſts, yet have the nature of wilde ones [b] Morall vertue without ſpirituall piety doth not commend any man unto God: for we are not accepted unto him, but in Chriſt, and we are not in Chriſt but by the holy Spirit.

Reproba pecunia non liberat ſolventem, l. 24 ſect. 1 P. de Pignoraticia actione.

a Leg. 2 P. ad Leg. Aquil. Senec. de benefic lib. 7. cap. 19.

b Vide Aug. de Civit. dei lib. 5 cap. 19. & lib. 19. cap 4 & cap 25. Retract l. 1 cap. 3. de Trin. lib. 14, cap. 1. de nup. & concupiſ. lib. 1. c. 3. contra Iulian. Pelag l. 4. c. 3 Ad Simplician l. 1 qu. 2. contra 2. Ep Pelag. lib. 3. cap. de fide & operibus, c. 7. Epiſt. 105 107. 120. Proſper. contra collat. c. 13 Greg. Arimin. 1. diſt. 1. q. 3. art. 2.

THE

THE SIXTH SERMON

HOSEAH Chap. 14. ver. 8.

Ephraim shall say, what have I to do any more with Idols? I have heard him, and observed him, I am like a green firre-tree, from me is thy fruit found.

THE Conversion of *Israel* unto God in their trouble, was accompanied with a *Petition* and a *Covenant*. A Petition imploring mercy and grace from God, and a Covenant promising thanksgivings and obedience unto him. And God is pleased in his *answer* to have a *distinct respect* unto both these; for whereas they *petition* first for *pardon*, that God would *take away all iniquity*, he *promiseth to heal their backslidings* and *to love them freely*; and whereas they *pray* for *blessings*, receive us into favour, do us good, God likewise maketh *promises* of that in great variety, expressed by the severall metaphors of fertility, answering

Sect. 1.

to

to the name and bleſſings promiſed formerly unto *Ephraim*. And all this we have handled out of the four preceding verſes.

Now in this 8. verſe, God is pleaſed not only graciouſly to accept, but further to put to his ſeale, and to confirme the *Covenant* which they make, promiſing that by the aſſiſtance of his ſpirit they ſhould be enabled to do what they had undertaken. This is the greateſt ground of confidence that we can have to binde our ſelves in holy covenants unto God, even the promiſe of his ſtrength and aſſiſtance enabling us to keep Covenant with him. Therefore when *David* had ſaid, *I have ſworne and will performe it, that I will keepe thy righteous Iudgements*, it followes a little after, *Accept I beſeech thee the free-will offerings of my mouth, O Lord, and teach me thy judgements*, *Pſal.* 119. 106. 108. *David* was confident that God would not onely accept his Covenant, but teach him how to keep it, and that made him the more confident to binde himſelf by it.

In the *Originall*, the words are onely thus; *Ephraim, What have I to do any more with Idols?* which therefore ſome would have to be the words of God ſpoken unto *Ephraim*: But there is nothing more uſuall in Scripture then an *ellipſis* of the verb and we finde this very verb omitted, and yet neceſſary to be ſupply'd, *Eſay.* 5. 9. and in this place the *Chaldee* Paraphraſt, and from him the beſt interpreters, with our Tranſlators, have ſupplyed it thus, *Ephraim ſhall ſay*: and ſo it is Gods confirmation of the promiſe which penitent *Ephraim* had made,

Solom. Glaſſius Grammat. Sacr. pag. 380 654.

made, and his undertaking for him, that he ſhould indeed be enabled to performe his Covenant.

What have I to do any more with Idols?] It is *Interrogatio cum Indignatione*; an Interrogation not onely importing a *negative*, I will not any more have to doe with them, but alſo a vehement *deteſtation* of them, and indignation againſt them, as that of *David* to *Abiſhai*, 2 *Sam.* 16. 10. and that of *Eliſha* to *Iehoram*, 2 *Reg.* 3. 13. and that of the Devill to Chriſt, *Matth.* 8. 29. Gloſſ Rhetori Sacra. Tract. 1. cap 5.

With Idols.] The Originall word ſignifieth likewiſe *ſorrows* and griefe of minde, a fit word to expreſs their ſinn and repentance. What have we to do with theſe Idols and ſorrows any more? They can produce no good, they can heare no prayers, they can work no deliverance, they can bring nothing but evill and anguiſh to us, and therefore we will not follow or ſeek unto them any more. Here then is a ſolemne deteſtation as of all their other ſinns, ſo of that eſpecially which had moſt diſhonoured God, moſt wounded their own conſciences, and procured moſt ſorrow unto themſelves, with Gods confirmation of it.

Then next, follow ſeverall *promiſes* of ſpeciall mercies. 1. Of *hearing and anſwering* their prayers: *I have heard* or anſwered him, or as others render it, *I will heare him.* 2. Of *fatherly care and providence* over them. I have *obſerv'd him* or fixed mine eyes upon him; I have ſtrictly conſidered his condition, that I might proportion my mercies thereunto.

thereunto. It is a ſymbole, firſt, of *vigilant care* and moſt intent and ſollicitous inſpection and providence. *The eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their ſoul from death, and to keep them alive in famine*, 13. 18. 19. Secondly, of *direction* and counſell, *I will inſtruct thee, and teach thee in the way that thou ſhalt go. I will guide or counſell thee with mine eye*, *Pſal* 32.8. Thirdly, of *honour* and exaltation: He *withdraweth not his eyes from the righteous, but with Kings are they on the throne*; ye. he doth eſtabliſh them for ever, and they *are exalted*, *Iob.* 36.7. Laſtly, it is an expreſſion of *hearing prayers*; God is ſaid to have his *ey open unto the ſupplication of his ſervants* to hearken unto them in all that they call upon him for, 1 *King.* 8. 52. and the *eyes of the Lord are upon the righteous, and his eare open unto their cry*, *Pſ.* 34.15. The Church had before profeſſed her ſelfe to bee an *Orphan*, that ſtood in need of tuition and protection: and here God promiſeth to caſt his eye, and to place his affection upon her, to look to her, to be her *Tutor and Guardian*, to govern her with his ſpeciall providence and wiſedome, to take notice of her *wants*, and ſupply them; to take notice of her *deſires* and fulfill them; to take notice of her *condition*, and accordingly in all reſpects to provide for her. 3. Of *refreſhment* from the heat and violence of temptations or any kinde of afflictions, by the Metaphor of a *firre tree* which being ever green, and caſting forth a large ſhade, doth afford much comfort and reviving to the weary

weary travellour, 4. Becauſe the firre-tree though comfortable in regard of the ſhade, is yet unfruitfull; therefore he further promiſeth to be a *root of bleſſings*, and all kinde of ſpirituall graces unto them, *From me is thy fruit found*; that is, from me is, or ſhall be thy fruit as *Mal.* 2. 6. 1 *Pet.* 2. 22. *Zeph.* 3. 13. though the word *found* may here ſeem to imply and direct unto, an inquiry after the foundation and originall of the fruit here mentioned. Though all thy fruit of good works and new obedience may ſeem to proceed from thy ſelf and to bee thine owne, yet if thou be carefull to inquire after the *root* of them, thou wilt finde, that they *come from us*, though they *grow upon thee*, and that thou bringeſt them forth only by the help ſupply and vigour of my grace beſtowed on thee: Thou doſt them, but the power and ſtrength whereby thou doeſt them proceeds from me.

Certum eſt nos velle cum volumus; ſed ille facit ut velimus. Certum eſt nos facere cum facimus, ſed ille facit ut faciamus. Aug. *Serm.* 2. Ipſe facit ut illi faciant quæ præcepit: illi non faciunt ut ipſe faciat quod promiſit, *de prædeſtin. ſanct.* cap. 10.

Theſe words then are the ſumme of *Gods anſwer*, which he makes *unto the Covenant* of his people. They return the *calves* of their lips, *God heares* and accepts them. They *renounce carnall confidence*, in Men, in Horſes, in Idols; and when they look off, and turne away from theſe, then *God looketh upon them* with a fatherly eye of care, providence, counſell, and protection, *I have obſerved him*. They will not ſay any more to the work of their hands, *yee are our Gods*, nor any longer make lies their refuge; and God *enables* them to do as they have ſaid, and affordeth comfort and refreſhment unto them, as the ſhade of a firre-tree unto a weary tra-

vellor. Lastly they believe and acknowledge that when they are *fatherless* and destitute of all help, there is *mercy in* God to comfort and provide for them; and this God makes good too. *Mercy* of *protection*; *I am as a green firre-tree*; and *mercy* of *bounty* and benediction; *from me is thy fruit found*; by the one defending them against their *feares*, by the other enabling them unto their *duties*. Thus God doth enlarge and *proportion* his *mercy* to the uttermost extent of *Israels prayer* or *promise*, and when they have no help or comfort out of him, he himself becomes *All* in *All* unto them, making a thorough compensation for every thing which they part with for his sake, and causing them to finde in him alone all that comfort, and satisfaction to their desires, which in vain they sought for in other things.

The parts are these two generalls: First, Gods *promise* enabling *Israel* to perform theirs; *Ephraim shal say, What have I to doe any more with Idols?* Secondly, Gods, *speciall regard* to their *prayers*, I *have heard him*; To their *persons*, and *observed him*, illustrated by *two Metaphors*, the one importing *protection* and defence. *I am as a green firre-tree*; the other, grace & *benediction*; *from me is thy fruit found*.

Sect. 3. *Ephraim shall say*] This is Gods speech and promise, setting to his seale and gracious ratification to the *Covenant* that *Israel* made, ver. 2. 3. without the which it would have been null and evanid: for a man by *believing* setteth to his seal to the *truth* of God, *Ioh.* 3. 33. so God by *assisting* setteth to his seal to the *purpose* of man: but with this great difference

difference; *mans ſeal* is but a *ſubſcription* and confeſſion of that which was firm before; for all Gods promiſes are *Yea* and *Amen*, and faith doth not put *certainty* into the *promiſe* of God, *Rom.* 3. 3. 4. 2. *Tim.* 2. 13. but into the *heart* of man concerning the promiſes, *Rom.* 4. 16, 2. *Tim.* 1. 12. But *Gods ſeale* is a *confirmation* and making efficacious the promiſe of man, which otherwiſe would vaniſh into a lye; all our ſufficiency is from him, we can neither will, nor doe any thing further then we receive from him both to will and to doe. *Pharoah* made promiſe after promiſe, and brake them as faſt, *Exod.* 8. 8. 28. 9. 28. *Iſrael* makes promiſes one while, and quickly ſtarts aſide like a deceitfull bow, as Ice which melts in the day, and hardens againe in the night, *Pſal.* 78. 34, 38. *Ier.* 34. 15. 16. to day they will, and to morrow they will not againe; they repent to day, and to morrow they repent of their repenting; like the ſluggard in his bed, that puts out his arme to riſe, and then puls it in again. So unſtable and impotent is man in all his reſolutions, till God ſay Amen to what he purpoſeth, and *eſtabliſheth the heart by his own grace Heb.* 13. 9 When the waters ſtood as a wall on the right hand and on the left of *Iſrael* as they paſſed through the red Sea, this was a work of Gods own power; for water is unſtable and cannot keep together by its own ſtrength, nor be contained within any bounds of its own. So great a work is it to ſee the mutable wills and reſolutions of men kept cloſe to any pious and holy purpoſes.

The point wee learn from hence is this, That *Sect.* 4

our converſion and amendment of life is not ſufficiently provided for by any band, obligation, or *Covenant* of our own, whereby we ſolemnly promiſe and undertake it, except God be pleaſed by his free grace to eſtabliſh and enable the heart unto the performance of it: or thus, *A penitent mans* converſion and *Covenant* of new obedience hath its *firmneſs* in the promiſe and *free grace of God*, *Iſrael* here in the confidence of Gods *mercy* prays for pardon and bleſſings; and in the confidence of his *grace*, maketh promiſe of Reformation and amendment of life; but all this is but like a written inſtrument or indenture, which is invalid and of no effect, till the parties concerned have mutually ſealed and ſet to their hands. Till God be pleaſed to promiſe us that we ſhall doe that which wee have promiſed unto him, and doe as it were make our own Covenants for us, all will prove too weak and vaniſhing to continue. The *grace* of God unto the purpoſes of men is like *graine* to colours died, or like *oyle* to colours in a Table or Picture, which makes them hold freſh and not fade away.

There is a neceſſary and indiſſolvable *dependence* of all *ſecond* cauſes upon the *firſt*, without whoſe influence and concurrence they never live, nor move, nor have, or continue in their Being, *Acts* 17. 28. *Heb.* 1. 3. He who is *firſt of cauſes* and *laſt of ends*, doth uſe and direct the neceſſary, voluntary, contingent motions and activities of all *ſecond cauſes* unto whatſoever *ends* hee himſelf is pleaſed to preordaine. And this the naturall and neceſſary

neceſſary concatenation of things doth require, that that which is the *abſoluteſt*, ſupremeſt, firſt, and moſt independent will, wiſdome, and power of all others, ſhould govern order and direct all other wills, powers, and wiſedomes, that are *ſubordinate* to, and inferiour under it, unto whatſoever uſes and purpoſes he who hath the abſolute Dominion and Soveraignty over all, is pleaſed to appoint. It cannot be other then a marvellous diminution unto the greatneſs of God, and a too low eſteeme of the *abſoluteneſs* of that Majeſty which belongs unto him, to make any Counſels, Decrees, Purpoſes of his to receive their ultimate forme and ſtampe from the previous and intercurrent cauſalties or conditions of the creature. This I have alwaies looked on as the principall cauſe of thoſe dangerous errors concerning *grace*, *free will*, and the *decrees of God*, wherewith the Churches of Chriſt have been ſo miſerably in the former ages, and in this of ours, exerciſed by the ſubtlety of Satan, and by the pride of corrupt minded men; namely, the *too low and narrow thoughts* and conception *which men have* framed to themſelves *of God*, the not acquieſcing in his *Soveraign Dominion* and *abſolute Power* of diſpoſing all things which hee made, unto whatſoever uſes himſelf pleaſeth: into which I am ſure the holy Scripture doth reſolve all, *Matth.* 11. 25. 26. *Rom.* 9. 18. 21, 11. 33. 36. *Eph.* 1. 5. 9. 11. *Pſal.* 135. 6.

Vid. Aug, Enchirid. ad Laurent. c 95 96. 97. 98.

Even in the *ſinfull* actions of men, Gods *influence* and *providence* hath a particular hand. As

Sect. 5.

As *actions*, his influence; as *ſinfull*, his providence. His *influence* to the naturall motion and *ſubſtance* of the action, though not to the *wickedneſs* of it; for this ſtandeth not in Being or perfection (elſe the fountaine of Being and perfection muſt needs be the firſt cauſe of it) but in defect and privation of perfection. As when a hand draweth a line by a crooked rule, the *line* is from the *hand*, but the *crookedneſs* of it is from the rule: or, as when a man goeth lamely, the *motion* as motion is from the naturall *faculty*, but the *lameneſs* of the motion is from the *defect* and vitiouſneſs of the faculty. A ſwearer could not ſpeak an oath, nor a murtherer reach out his hand to ſtrike a blow, but by the force of thoſe naturall faculties which in and from God, have all their Being and working. But that theſe naturall motions are by profaneſs or malice directed unto ends morally wicked, this proceedeth from the vitioſity and defect which is in the ſecond cauſe making uſe of Gods gifts unto his owne diſhonour. 2. The *Providence* of God hath a notable hand in the *guiding*, *ordering*, and *diſpoſing* of theſe actions, as ſinfull, unto the *ends* of his own glory in the declaration of his Power, Wiſedome, and Iuſtice, unto which the ſinnes of wicked men are perforce carried on, contrary to thoſe ends which they themſelves in ſinning did propoſe unto themſelves.[a] As an *Artificer* uſeth the force of *naturall* cauſes unto *artificiall* effects: as an *Huntſman* uſeth the naturall enmity of the *Dogge* againſt the *Fox* or Wolfe, unto the preſervation of the *Lambs*

a Vid. Aug. de Civ. Dei. lib. 11 cap 17 & lib. 14 cap 26 qu. ſuper Exod. li. 2 queſt 18 de peccat. Orig. l. 2. c. 34. & 40 Epiſt. 59. in ſolut. q 6 contra Iulian. Pelag. lib. 5. cap. 2 & 4 de grat & lib. Arbit. cap 20. 21. Epiſt 120. & 141. Vt medici ſæ do:ũ animal ũ felle aureogulo uruntur ad morbos ſanandos, Vid Plut de ſe a numinis vindicta. Quid tum elaboratam & diſtortum quam eſt ille Diſcobolos Myronis? Si quis tamen ut parum rectum improbet opus rõne ab intellectu artis ab fuerit: Quinct. lib. 2 In tit. cap. 13 Plutarch. Sympoſ. lib 5 c. 1.

Lambs which otherwiſe would bee deſtroyed: though the dogge himſelf by nature is as great an enemy to the Lamb, as the Fox. As the Phariſees were as great enemies to Religion as the Sadduces; yet *Paul* wiſely made uſe of their emnity amongſt themſelves for his own preſervation and deliverance from them both. Nothing more uſuall then for God to mannage and direct the ſinnes of men to the bringing about of his own purpoſes and Counſels. *Gen.* 50.20. 1 *Sam.* 2 25. 1 *King.* 2 26,27. 2 *Sam.* 12. 11. compared with 2 *Sam.* 16.2 2. *Eſay* 10.5,6,7. *Acts* 4.28. *Pſal.* 76.10

But now unto *gracious actions*, which belong not at all unto nature *as nature*, but onely *as inſpired* and actuated with ſpirituall and heavenly principles, a more ſingular and notable influence of God is required, not only to the *ſubſtance* of the action, but more eſpecially to the *rectitude* and goodneſs of it; for we have no *ſufficiency of our ſelves*, not ſo much as unto the firſt offers and beginnings of good in our thoughts, 2 *Cor.* 3 5 when we are bid to *work out our own ſalvation with feare and trembling*, it muſt be in dependence on the power, and in confidence of the aide of God, for it is *he that worketh in us both to will and to do*, Ph. 2. 11. 12 13. when *we Covenant to turn unto God*, we muſt withall *pray unto him to turne us*, Lam. 5. 21. *Ier.* 31. *God commands us to turn our ſelves, and to make us a new heart & a new ſpirit, that we may live*, *Ezek.* 18. 30. 31. 32. but withal, he telleth us that it is *hee who gives us one heart, and one way, and a new ſpirit, that we may walk in his Statutes*, *Ezek.* 11. 19, 20. *Ier* 32. 39.

Vide Field of the Church l 1 cap. 1 Aug, de Civ. de il. 12. cap 9

32. 39. He giveth us *poſſe, velle, agere, proficere*; the *power* to make us able, the *heart* to make us willing, the *Act* to walk, the *proficiency* to improve, the *perſeverance* to finiſh and perfect holineſs. *David* cannot run in the way of Gods Commandements till he enlarge his heart, *Pſal* 119. 32, nothing can find the way to heaven, but that which comes firſt from heaven, *Ioh.* 2. 13. we cannot give unto God any thing but of his own, *Who am I*, ſaith *David*, and *what is my people that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee and of thine own have we given thee.* 1 Chr. 29. 14.

Sect. 6. For the further underſtanding of this point, and of the ſweet *concord* and concurrence between the *will* of man converted, and the effectuall *grace* of God converting, wee ſhall ſet down theſe few propoſitions.

Vid. Calvin. in Ezek. 11, 19, 20, & Aug contr. 2. Epiſt. Pelag. lib. 1. cap. 2. & lib. 2. cap. 5.

1. That there is in man by nature a power or faculty which wee call *Free will*, whereunto belongeth ſuch an indifferency and indeterminacy in the manner of working, that whether a man will a thing, or nill it, chooſe it, or turne from it, hee doth in neither move contrary to his owne naturall principles of working. A ſtone moving downward, doth move naturally; upward, contrary to its nature, and ſo violently. But which way ſoever the will moves, it moves according to the condition of its created being, wherein it was ſo made, as when it choſe one part of a contradiction, it retained an inward and fundamentall habitude unto the other, like thoſe gates which are ſo made as that they open both wayes. So that as the

the tongue which was wont to ſwear or blaſpheme, when it is converted, doth by the force of the ſame faculty of ſpeaking, being newly ſanctified, utter holy and gracious ſpeeches: ſo the will, which being corrupted did chuſe evill, and only evill, being ſanctified doth uſe the ſame manner of operation in chuſing that which is good: the created nature of it remaining ſtill one and the ſame, but being now guided and ſanctified by different principles. This we ſpeak only with reſpect to the naturall manner of its working; for if we ſpeak of liberty in a morall or theologicall ſenſe, ſo it is certaine, that the more the will of man doth obſerve the right order of its proper objects, and laſt end, the more free and noble it is, (the very higheſt perfection of free will ſtanding in an immutable adherency unto God as the ultimate end of the creature, and all ability of receding or falling from him being the deficiency and not the perfection of free will.) And therefore the more the will of man doth caſt off and reject God, the more baſe, ſervile, and captive it growes. In which ſenſe we affirme againſt the Papiſts, that by nature man ſince the fall of *Adam*, hath no Free will or naturall power to beleeve and convert unto God, or to prepare himſelf thereunto.

2. In man fallen, and being thereby univerſally in all his faculties levened with vitious and malignant principles, there is a native pravitie and corrupt force, which putteth forth it ſelf in reſiſting all thoſe powerfull workings of the word and ſpirit of grace, that oppoſe themſelves againſt

Gibenf. de libert. Creat. l. 1. Melior eſt cum totus hæret atque conſtringitur incommutabili Bono, quam cum inde vel ad ſeipſum relaxatur. Aug. de doct. Chriſt. l. 3. c. 21. Libero arbitrio male utens Homo & ſe perdidit & ipſum. Sicut enim qui ſe occidit, utique vivendo ſe occidit, ſed ſe occidendo non vivit, nec ſeipſum poteſt reſuſcitare cum occiderit: Ita cum libero peccaret in arbitrio, victore peccato amiſſum eſt & liberum arbitrium, Aug. Enchirid. c. 30. & Epiſt. 107

the body of sinne, and move the will unto holy resolutions: for the Wisdome of the flesh cannot bee subject unto the Law of God, *Rom.* 8.7. The flesh wil lust against the Spirit, as being contrary thereunto; *Gal.* 5. 17. an uncircumcised heart will alwaies resist the holy spirit, *Act.* 7.51. there is such a naturall antipathy between the purity of the word and the impurity of the Will of man, that he naturally refuseth to hear, and snuffeth at it, and pulleth away the shoulder, and hardneth the heart, and stoppeth the ears, and shutteth the eyes, and setteth up strong holds, and high reasonings against the wayes of God, and is never so well as when he can get off all sights and thoughts of God, and be as it were without God in the world, *Ier.* 5. 3. 6. 10. 17. 23 19. 15. *Mal* 1. 13. 2 *Chron.* 36. 16.

3. According to the degrees and remainders of this naturall corruption, so farr forth as it is unmortified and unsubdued by the power of grace, this originall Force doth proportionably put forth it self in withstanding and warring against the Spirit of God even in the regenerate themselves: A notable example whereof we have in Asa, of whom it said, that he was wroth with Hanani, the Seer, and put him in a Prison-house, and was in rage with him, when he reproved him for his carnall confidence, 2 *Chron.* 16. 10. and the Apostle doth in many words both state, and bewaile the warring of the Law of his members against the Law of his mind, so that when hee did with the one serve the Law of God, hee did with the other serve the Law of sinne, and was

Habitat in eâ dimentem Resistentem repugnantemque sollicitat ut ipse conflictus etiamsi non sit damnabilis quia non perficit iniquitatem, sit miserabilis tamen quia non habet pacem. Aug. de nupt. & concupis. lib. 2. cap. 2. contra Julian. Pelag. lib. 5 cap. 7.

was unable to doe the thing which hee would; and the evill which he would not, he did doe by the ſtrength of ſinne that dwelled in him, *Rom.* 7. 14. 15.

4. We are to diſtinguiſh of the will of God, which are ſet forth in Scripture two manner of wayes; There is *voluntas ſigni*, or that will of God whereby he requires us to work, and which he hath appointed to bee obſerved by us. His will ſignified in precepts and prohibitions. This is the will of God, ſaith the Apoſtle, even your ſanctification, 1 *Theſſ.* 4. 3. So we are ſaid to prove, to try, to doe Gods will, or that which is pleaſing in his ſight, *Matth.* 7. 21. *Rom.* 12. 2. *Ioh* 8. 29. and there is *voluntas beneplaciti*, the will of his purpoſe and counſell, according unto which he himſelf in his owne ſecret and unſearchable good pleaſure is pleaſed to work; for he worketh all things after the counſell of his own will, Eph. 1. 11. whatſoever the Lord pleaſeth that he doth in heaven and earth, Pſal. 135. 6. And no ſecond cauſes can doe any thing elſe, though they never ſo proudly break the order of Gods revealed will, but what his hand and Councell had before determined, Acts 4. 28. The will of Gods precept and command is every day violated, reſiſted, and broken through by wicked men unto their own deſtruction: How often would I, and ye would not: *Matth.* 23. 37, *Ierem.* 13. 11. But the will of Gods Counſell and purpoſe cannot be reſiſted nor withſtood by all the powers of the world; the Counſell of the Lord muſt ſtand;

Sect. 7, *Aquin. Part.* 1 *qu.* 19. *art.* 11.

and * thoſe very agents that work purpoſey to diſappoint and ſubvert it, doe by thoſe very workings of theirs bring it to paſſe: and when by their own intentions they are *enemies* to it, by Gods wonderfull ordering and directing, they are *executioners* of it, *Romans* 9. 19. *Pſalme* 33. 11. 115. 2. *Proverbs* 19. 21. *Eſay.* 46. 10. *Ieſhua* 24. 9, 10.

* *Multa fiunt à malis contra voluntatem dei, ſed tantæ eſt ille ſapientiæ cantæque virtutis, ut in eos exitus ſive fines quos bonos & juſtos ipſe prævidit tendant omnia quæ voluntari ejus videntur adverſa,* Aug. de Civ. Dei. lib. 22. c. 1. *Alii obediunt, alii ligantur; nemo Leges omnipotentis evadit de Agone Chriſtiano.* 6. 7. *Vid.* Bradwardin. de Cauſa Dei, lib. 1. cap. 32 *&* Hug. de Sanct. Victor. Sum. Sentent. Tract. 1. cap. 13. *&* de Sacrament. lib. 1. part 2, cap. 19. 20. *&* part. 3. cap. 5. 6, 13, 14, 15 Anſelm. lib. 1. *cur Deus Homo* c. 15. Lumbard. lib. 1. diſt. 17.

5. According unto this deſtinction of Gods *will*, wee are to diſtinguiſh of his *Call*. Some are *called voluntate ſigni*, by the Will of his *precept*, when they have the Will of God made knowne unto them, and are thereby perſwaded unto the obedience of it in the miniſtry of the Goſpel: in which ſenſe our Saviour ſaith, *many are called but few choſen, Matth.* 20. 16. and unto thoſe who refuſe to come unto him that they might have life, he yet ſaith, *Theſe things I ſay that you might be ſaved, Ioh.* 5. 34 40. Others are *called voluntate beneplaciti*, *ordained* firſt unto eternall life by the free love and grace of God, and then thereunto brought by the execution of that his decree and purpoſe in the powerfull calling and tranſlating of them from darkneſs unto light: And this is to be called κατὰ πρόθεσιν, * *according unto purpoſe Rom.* 8. 28. namely, the purpoſe and councell of ſhewing mercy to whom he will ſhew mercy, *Rom.* 8. 19.

* *Vocatio talis & ſecreta quæ ſit ut legi atque doctrinæ accommodemus aſſenſum,* Aug. Epi. 107. *vocatio quâ ſit credens:* de prædeſtinat. Sanct. c. 16. 17

6. They

6. They who are called, only as the Hen calleth her chicken, with the meer outward Call or voyce of Christ in the Evangelicall Ministry, may and doe resist this Call, and so perish: Corazin and Bethsaida and Capernaum, were outwardly called by the most powerfull Ministeriall meanes that ever the world enjoyed, both in Doctrine and Miracles: and yet our Saviour tels them that they shall be in a worse condition in the day of Judgment then *Tire*, *Sidon*, or *Sodom*, *Math.* 11. 21, 24. So the Prophet complaines, Who hath beleeved our report, or to whom is the arme of the Lord revealed, *Esay* 53. 1. Which the Evangelist applies unto the argument of conversion, *Ioh.* 12. 37, 40. for so the hand or arme of the Lord is said to be with his Ministers, when by their Ministery men doe turne to the Lord, *Act.* 11. 21. And the same Prophet again, or Christ in him complaines, *All the day long have I stretched forth my hands unto a disobedient and gainsaying people*, *Esay* 65. 2. *Rom.* 10. 21. So disobedient and gainsaying, that we find them resolve sometimes point blank contrary to the Call of God, *Ier.* 44. 16, 27. *Ier.* 18. 11. 12. *Ier.* 2. 25. *Matth.* 23. 27.

7. They who are called inwardly and spiritually with an heavenly Call, *vocatione alta & secundum propositum*, with such a Call as pursueth the Counsell and purpose of God for their salvation, though

Sect. 8.

Illud nescio quomodo dicitur, frustra Deum misereri nisi nos velimus. Si enim Deus miseretur, etiam volumus; ad eandem quippe misericordiam pertinet ut velimus. Aug. ad Simplician lib. 1. qu. 2. *Hæc gratia quæ occulte humanis cordibus divina largitate tribuitur, à nullo duro corde respuitur. Ideo quippe tribuitur, ut cordis duritia primitus auferatur.* de prædistinat. Sanct. cap. 8. & contr. 2. Epist. Pelag. lib. 1. cap. 20.

they

they doe reſiſt *quoad pugnam*, and corruption in them doth ſtrive to beare up againſt the grace of Chriſt, yet they doe not reſiſt finally and *quoad eventum*, unto the repelling or defeating of the operation of Gods effectuall grace: but they are thereby framed to embrace, approve, and ſubmit unto that Call, God himſelf working a good will in them, captivating their thoughts unto the obedience of Chriſt, and working in them that which is pleaſing in his own ſight, *Phil.* 2. 13. 2 *Cor.* 19. 5. *Heb.* 13. 21.

And this is done by a double Act.

Sect. 9. 1. An Act of ſpirituall teaching, and irradiating the minde and judgment with heaverly light, called by the Prophet the writing of the Law in the heart, and putting it into the inward parts, Ier. 31. 33. 2 Cor. 3 3. and by our Saviour, The Fathers teaching, Iob. 6. 45. and the holy Spirits convincing of ſinne, righteousneſſe and judgment, Iohn. 16. 8. 11. and by the Apoſtle, a demonſtration of the Spirit and power, 1 Cor. 2. 4. A ſpirituall revelation of wiſdom out of the word unto the conſcience, Eph. 1. 17. For though we are to condemne fanatick revelations beſides the word, and without it: yet wee muſt acknowledge ſpirituall revelation, or manifeſtation of the divine light and power of the word, by the holy Spirit, in the mindes of men converted: for the word of God being a ſpirituall Object, doth unto the ſalvificall knowledge of it require ſuch a ſpirituall quality in the faculty which muſt know it, as may be able to paſſe a right judgment upon it; for ſpirituall things

things are ſpiritually diſcerned, 1 Cor. 2. 14 It is true, that hypocrites and other wicked men may have very much notionall and intellectuall knowledge of the Scriptures, and thoſe holy things therein revealed, Heb. 6. 4. 2 Pet. 2. 21. But none of that knowledge amounteth unto that which is called the Teaching of God, and a ſpirituall demonſtration: for the myſteries of the Goſpell were unto this end revealed, that by them we might be brought unto the obedience of Chriſt; and therefore the knowledge of them is never proportioned or commenſurate to the object, till the mind be thereby made confirmed unto Chriſt, till the conceptions which are framed in us touching God, and ſin, and grace, and heaven, and eternall things, be ſuteable to thoſe which were in the mind of Chriſt, 1 Cor. 2. 16. Evangelicall truths are not fitted unto meer intellectuall, but unto practicall judgment. It is ſuch a knowledge of Chriſt as may fill us with the fulneſſe of God, Eph. 3. 18. 19. A knowledge that muſt work communion with Chriſt and conformity unto him, Phil. 3. 10. A knowledge that muſt produce a good converſation, Iam. 3. 13. He that ſaieth he knoweth him, and keepeth not his Commandments, is a lier, and the truth is not in him, 1 Ioh. 2. 3. 4. We doe not know Chriſt till we know him as our chiefeſt good, as our choyceſt treaſure, as our unſearchable riches, as Elect and precious, and deſirable, and all together lovely; and the faireſt of ten thouſand, and worthy al acceptation, in compariſon of whom al the world beſides is as dung. The knowledge of Chriſt is not ſeeing onely, but ſeeing

Cibus in ſomnis ſimillimus eſt cibis vigilantium, quo tamen dormientes non aluntur, Aug. Confeſſ. lib. 3. cap. 6.

Sol non omnes quibus lucet etiam calefacit: Sic ſapientia multos quos docet non continuo et iam accendit.

Aliud eſt multas divitias ſcire, aliud poſſidere: nec notitia divitem facit, ſed poſſeſſio. Bernard in Cant. Serm. 23.

πίστις ἐντολῶν γνῶσις τοῦ Θεοῦ, Baſil. de martyre manante.

Hominis ſapientia pietas eſt Aug. Enchirid. cap. 2. de doctr. Chriſtiana, lib. 2 cap. 6. 7. & lib. 1. cap. 35.

ſeeing and taſting, *Pſal.* 34. 8. *Pſal.* 119. 103. And therefore they who in one ſenſe are ſaid to have known God, *Rom.* 1. 21. are yet in the ſame place, verſe. 28. ſaid not to have God in their knowledge. It is an excellent ſpeech of the Philoſopher, That ſuch as every man is in himſelf, ſuch is the end that he works unto, and ſuch notions he hath of that good which is his end. And therefore it is impoſſible that a wicked frame of heart can ever look upon any ſupernaturall object as his laſt end, or as principally deſiderable. If I ſhould ſee a man chooſe a ſmall trifle before a rich Jewell, however hee ſhould profeſſe to know the excellency and to value the richneſſe of that Jewell; yet I ſhould conclude that hee did not indeed underſtand the worth of it aright. And therefore unto the perfect and proper knowledge of ſupernaturall things, there is required a ſpeciall work of the grace and ſpirit of Chriſt opening the heart, and working it to a ſpirituall conſtitution proportionable to ſuch kind of truths about which it is converſant. The Scripture every where attributeth this work unto God, and his Spirit; It is he that giveth a heart to percieve, and eyes to ſee, and eares to heir, *Deut.* 29. 5. It is he that giveth an heart to know him, *Ier.* 24. 7. It is he that manifeſteth himſelf unto thoſe that love him, *Iohn.* 14. 21. It is he that revealeth unto us by his Spirit the things of God, 1 *Cor.* 2: 10. It he that giveth us an underſtanding, 1 *Iohn.* 5. 20. and that opens the underſtanding to underſtanding the Scripturs, *Luk.* 24. 45. *Acts.* 16. 14. It is he that teacheth us to cal Chriſt

Deum ſcire nemo poteſt niſi Deo docente: ſine Deo non cognoſcitur Deus Irenæus l. 4. c. 14. A Deo diſcendum eſt quid de Deo intelligendum ſit, quia non niſi ſe Authore cognoſcitur Hil. de Trin. l. 5.

Chriſt our Lord, *Matth*. 16, 17. 1 *Cor*. 12. 3. for the voyce of carnall and corrupt Reaſon is, *we will not have this man to raign over us*, *Luk* 19. 14. Every man naturally frameth and ſhapeth his notions of *doctrinall matters* unto the manner of his *conſcieence* and *converſation*, embracing that which is conſonant, and rejecting that which is diſſonant thereunto, *Mic*. 2 11. *Eſay*. 30. 10, 11. *To the uncleane every thing is uncleane*, becauſe the very *mind and conſcience of ſuch men is defiled*, *Tit*, 1. 15 This then is the firſt work in *effectuall calling*, the opening of the eye of the mind rightly to conceive of the Things of God, of the guilt of ſin, of the heavineſs of wrath, of the perill of periſhing, of the weight and moment of damnation and ſalvation, of the things that concerne its everlaſting peace, of the Righteouſneſſe of Chriſt, of the beauties of holineſs, of the exceeding abundant weight of glory, of the comforts of the holy Spirit, and the unſpeakable and glorious joy ſhed forth into the heart by believing. Theſe truths the heart is ſo convinced of, as ſeriouſly to ponder them, and to fix its deepeſt and ſaddeſt conſiderations upon them.

2. An act of *ſpirituall inclining* and *effectuall determining the will of man* to embrace the *ultimate dictate* of a *minde* thus enlightned, and to make a moſt free, ſpontaneous, and joyfull choyce of ſupernaturall good things thus rightly apprehended, upon a cleare and deliberate conſideration of their excellency above all other things, *Phil*. 3. 8. This Act of *chooſing* the Lord for our *Sect*. 10.

portion and chiefeſt good, and of *cleaving* unto him, we finde often mentioned in the Scripture: *Deut.* 30.19. *Ioſh.* 24.22. *Pſal.* 84. 10. *Heb.* 11.25, *Act.* 11.23. *Pſal.* 119.30.31.173. for when the ſoul of a man is ſo throughly by Gods teaching convinced of the *danger and miſery of ſin*, wherein ſo long as a man continueth, he lives onely to *diſhonour God*, and to *undo himſelf*: of the *benefit of righteouſneſs* in Chriſt, whereby he is *reconciled* unto God, and adopted unto a glorious inheritance: and of the *beauty of holineſs*, whereby he is *conformed* unto Chriſt his head, and fitted for the Inheritance: Theſe previous Acts of *heavenly teaching*, are alwaies ſeconded with *effectuall operations* upon the will, ſutable unto themſelves: for the *liberty* of the will doth not ſtand in a peremptory *indifferency* unto any object whatſoever (elſe there ſhould be no liberty in heaven) this is a defect and imperfection, not any matter of power or freedom; *miſera vis eſt valere ad nocendum*. But the *liberty of will* ſtandeth in this, that being a reaſonable appetite, it is apt to be led one way or another, to chooſe one thing or another, according to the dictates of reaſon, and *ſervato ordine finis*, with ſubjection to that which is made appeare to bee the ſupreame end and happineſs of the ſoule; for every faculty is naturally ſubſervient to the *ultimate good* of that nature whereof it is a faculty, and ſhould monſtrouſly exorbitate from its uſe and end, if it ſhould put forth it ſelfe to the deſtruction, or refuſe to cloſe with that which is the happineſs of the

Operatur deus in cordibus quid aliud quã voluntatem? Aug. Ep. 107. Certum eſt nos velle cum volumus, ſed ipſe facit ut velimus præbendo vires efficaciſſimas voluntati. De grat. & lib. arbit. cap. 16.

the ſoule unto which it pertaines. As ſoone as ever therefore the Spirit of grace doth by ſuch a ſpirituall and practicall demonſtration as ha h been deſcribed, ſet forth God in Chriſt as the ſupreame and moſt unqueſtionable end and happineſs of the ſoule, there are conſequently ſuteable impreſſions upon the will, determining it unto operations conforme unto ſuch a beautifull and glorious object, and enlarging it to runn unto this Center, to renounce all other things and to cleave onely unto this.

And theſe Acts upon the will are,

1. By *preventing Grace*, it is bended and excited unto heavenly appetitions, and unto the choyce of ſuch ſpirituall good things, the ſoveraigne excellencies whereof have been ſo ſweetly repreſented. *Good* is the object of the *will*; we cannot will evill under the notion of evill: and amongſt good things, that which is by the practicall judgement reſolved to bee *beſt*; and that by the teaching of God himſelfe (who neither is deceived, nor can deceive) is the object of the wills *election*: and thus God by his *exciting grace* worketh in us *ipſum velle*, that every act whereby we chuſe Chriſt, and ſubſcribe our name in the role of his Souldiers and ſervants, anſwering the Call of God by a moſt chearfull conſent thereunto.

2 By *aſſiſting and cooperating Grace* *, it is further enabled to put forth that good will into deed, and ſo to work towards its ſalvation, *Eſay.* 26, 12. 1 *Cor.* 15. 10.

Laſtly, by *ſubſequent Grace*, it is carried on towards

* Cooperando perficit quod operando incipitur velimus. ſine nobis operatur cum volumus nobiſcum cooperatur. Aug. de grat. & lib. Arbitr. c. 17. Enchirid. cap. 32. de nat. & grat cap. 31. contr. 2. Epiſt. Pelag. lib. 2. cap. ult. Nonnihil ſufficit quod ſemel donavit niſi ſemper donaverit. Peto ut accipiam & cum accepero, rurſus peto, &c. Hier. Epiſt.

towards perfection; to finiſh what was begun, and ſo to proceed from the *begining of faith* in *vocation* to the *end of faith* in *ſalvation*, the Spirit of Chriſt working *in us*, as he himſelfe did work *for us* unto a *conſummatum eſt*, ſaving to *the uttermoſt thoſe that come unto God by him*, *Phil.* 1.6. 1 *Pet.* 9. 10. *Heb.* 13 21. *Eph.* 4,13. *Heb.* 7 25.

And by this meanes the *native obſtinacy* of the will both in and after converſion is ſubdued, ſo that it neither doth nor can overcome the grace of God working effectually with his word: Firſt, becauſe of the *purpoſe of God*, to ſhew mercy where he will ſhew mercy, which can in no wiſe be reſiſted. Secondly, becauſe of the *power of God*, in the effectuall applying of that mercy unto the ſoules of men with admirable *Sweetneſs*, with undeniable *evidence*, with ineffable *perſwaſion*, with omnipotent & invinceable *energie* which no hardneſs of heart is able to refuſe, becauſe the proper operation of it is to take away that hardneſs which would refuſe it; and that by an act of equall power with that *whereby Chriſt was raiſed from the dead*, which all the world was not able to hinder or prevent, *Eph* 1.19 *Col.* 2. 12. 1 *Pet.* 1. 5. Thus wee ſee, though wee deſire, and endeavour, and purpoſe, and covenant converſion and amendment of life; yet the whole progreſs of converſion, our promiſes, our covenants; our abilities, our ſufficiencies to make good any thing, do all receive their ſtability from the grace of God.

Sect. 11. From whence wee learne: Firſt, Not to put confidence

confidence in our own ſtudies, vowes, purpoſes, promiſes of new obedience: *Every man is a lyar*; no ſooner left unto himſelfe, but hee becomes a miſerable ſpectacle of weakneſſe and mutabili y. Even *Adam* in innocency when hee was to be ſupported and perſevere by his owne ſtrength, though hee had no ſinne or inward corruption to betray him, how ſuddenly was he thrown down from his excellency by Satan with a poor and ſlender temptation? how ſtrangely did a creature of ſo high and noble a conſtitution exchange *God* himſelfe for the *Fruit* of a Tree, believe a *Serpent* before a *Maker*, and was ſo miſerably cheated as to ſuppoſe that by caſting away Gods *Image*, he ſhould become the more like him? Who could have thought that *David* a man after Gods own heart, with one miſcarying glance of his eye ſhould have been plunged into ſuch a gulfe of ſinne and miſery as he fell into? that ſo ſpirituall and heavenly a ſoule ſhould be ſo ſuddenly overcome with ſo ſenſuall a temptation? that ſo merciſull and righteous a man ſhould ſo greatly wrong a faithfull ſervant as he did *Vriah*, and then make the innocent blood of him whom hee wronged, a mantle to palliate and to cover the wrong, and make uſe of his fidelity to convey the letters and inſtructions for his own ruine? Who could have thought that *Lot*, ſo ſoone after he had been delivered from fire and brimſtone, and vexed with the filthy converſation of the *Sodomites*, ſhould bee himſelfe inflamed with unnaturall, inceſtuous luſt? who could have ſuſpected,

Vide Aug. de correp & grat. cap. 11.

Vt Bellerophon literas in ſeipſum ſcriptas ferebat. Hom Ili. 2. & Plut. de Curioſitate.

suspected, that *Peter* who had his name from a Rock, should be so soon shaken like a Reed, and after so solemn a protestation not to forsake Christ though all else should, to bee driven with the voice of a *Maide* from his steadfastnes, and with oaths and curses be the first that denied him: Surely *every man in his best estate is altogether vanity.*

Therefore it behoveth us to be alwaies humbled in the sight of our selves, and to be jealous 1. Of our originall *impotency* unto the doing of any good, unto the forbearing of any evill, unto the repeling of any temptation by our owne power: *In his owne might shall no man be strong*, 1 *Sam.* 2. 9. To bee a *sinner* and to be *without strength*, are terms equivolent in the Apostle; Rom. 5. 6, 8, Nay even where there is a will to do good, there is a defect of power to perform it, *Rom.* 7. 18. our strength is not in our selves, but in the Lord and in the power of his might, and in the working of his Spirit in our inner man, *Eph.* 6. 10. 3. 19. *Phil.* 4. 13. If but a good thought arise in our mind, or a good desire and motion bee stirring in our heart, or a good word drop from our lips, we have great cause to take notice of the grace of God that offered it to us, and wrought it in us, and to admire how any of the fruit of *Paradise* could grow in so heathy a *wilderness.*

2. Of our naturall *antipathy* and reluctancy unto holy duties; our aptness to draw back towards perdition; to refuse and thrust away the offers and

and motions of grace; our rebell on which ariſeth from the law of the members againſt the law of the *minde*; the continuall droppings of a corrupt heart upon any of the tender buds and ſproutings of piety that are wrought within us, our aptneſſe to bee wearie of the yoke, and to ſhake off the burden of Chriſt from our ſhoulders, *Eſay*. 43. 22 our naturall levity and inconſtancy of ſpirit in any holy reſolutions, continuing as a morning dew, which preſently is dried up, beginning in the ſpirit and ending in the fleſh, having interchangeable fits of the one and the other, like the *Polypus*, now of one colour, and anon of another; now hot with zeale, and anon cold with ſecurity; now following *Moſes* with Songs of Thanksgiving for Deliverance out of *Egypt*, and quickly after thruſting *Moſes* away, and in heart returning unto *Egypt* againe. Such a diſcompoſednes and naturall inſtability there is in the ſpirit of man, that like ſtrings in an inſtrument, it is apt to be altered with every change of weather, nay while you are playing on it, you muſt ever and anon bee new turning it; like water heated, which is alwaies offering to reduce it ſelfe to its own coldneſſe. No longer Sun, no longer light; no longer *Chriſt*, no longer grace: If his back be at any time upon us, our back will immediatly be turned from him, like thoſe forgetfull Creatures in *Seneca*., who even while they are eating, if they happen to look aſide from their meat, immediatly loſe the thoughts of it, and goe about ſeeking for more.

Hoc habent inter cætera boni mores, placent ſibi & permanent. Levis eſt malitia, ſæpe mutatur, Senec Epiſt. 47. Maximum indicium eſt malæ mentis, fluctuatio, Epiſt. 120.

3. Of

3. Of the manifold decayes and abatements of the grace of God in us, our aptneſſe to leave *our first Love*, Revel. 2. 4. How did *Hezekiah* fall into an *impolitick vainglory* *, in ſhewing all his Treaſures unto the Ambaſſadors of a forraign Prince, thereby kindling a *deſire* in him to be maſter of ſo rich a Land, as ſoone as God left him unto himſelfe? 2 *King*. 20. 12, 13. How quickly without continuall husbandry will a Garden or Vineyard be waſted and overgrown with weeds? How eaſily is a *ſhip* when it is at the very ſhore, carryed with a ſtorme back into the Sea againe? How quickly will a curious watch if it lie open, gather duſt into the wheeles and bee out of order? Though therefore thou have found ſweetneſſe in Religion, joy in the holy ſpirit, comfort, yea heaven in good duties, power againſt corruptions, ſtrength againſt temptations, triumph over afflictions, aſſurance of Gods favour, vigour, life, and great enlargement of heart in the waies of godlineſs; yet for all this be not high minded, but feare. Remember the flower that is wide open in the morning when the Sun ſhines upon it, may be ſhut up in the evening, before night come. If the Sunne had not ſtood ſtill, *Ioſhua* had not taken vengeance on the enemy, *Ioſh.* 10. 13. and if the Sun of Righteouſneſs do not conſtantly ſhine upon us and ſupply us, wee ſhall not be able to purſue and carry on any victorious affections. While God *openeth his hand* thou art *filled*, but if he *withdraw his face*, thou wilt be *troubled* againe, *Pſal.* 104. 28, 29. Therefore take heed of reſting

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* Lege Imperiali interdicta vini, olei, liquaminis exportatio, ne Barbari guſtu ille, & promptius invaderent fines Romanorum, Leg. 1. Cod. quæ res exportari non debeāt. Et apud Chineſes, exteri in loca Regni Interiora non admittuntur, tantum in oris maritimis conceditur commercium. Boterus in Catalog. Imperiorum.

on thine owne wisdom or strength. Thou mayest after all this grieve the spirit of God, and cause him to depart and hide himself from thee: thou mayest fall from thy stedfastnes, and lose thy wonted comforts; thou mayest have a dead winter upon the face of thy conscience, and be brought to such a sad and disconsolate condition, as to conclude that God hath cast thee out of his sight, that he hath forgotten to be gracious, and hath shut up his loving kindnes in displeasure; to roare out for anguish of spirit as one whose bones are broken; thy soule may draw nigh to the grave, and thy life to the destoyers, and thou mayest finde it a wofull and almost insuperable difficulty to recover thy life and strength again. It was so with *Job*, Chap. 10. 16, 17. Chap. 13. 26, 27. 28. Chap. 16. 9. 13. Chap. 30. 15. 31. It was so with *David*. *Psal.* 51. 8. *Psal.* 77. 2, 3, 4. It was so with *Heman*. *Psal.* 88. and diverse others. See *Job*. 33. 19. 22. *Psal.* 10. 3, 11. *Isa.* 54. 6. 11. *Jon.* 2. 3, 4. Therefore we should still remember in a calm to provide for a storme; to stirr up the graces of God continually in our selves that they be not quenched, 2 *Tim.* 1. 6. So to rejoyce in the Lord, as withall to work out our salvation with fear and trembling, *Psal.* 2. 11. *Phil.* 2. 12, 13. never to let the grace of God puff us up, or make us forgetfull of our own weakness; but as the Apostle saith of himself in regard of Gods grace, when I am weak, then am I strong, 2 Cor. 12. 10. so to say of our selves in regard of our own naturall corruption, when I am strong, then I am weak.

Sect. 17.

Secondly, This must not so humble us as to deject and dismay us, or make us give over the hope of holding out to the end, when our nature is so weak, our enemies so strong, our temptations so many: but we must withall be quickned by these considerations, with prayer to implore, and with faith to rely on, and draw strength from the word, and grace of God, to have alwaies the window of the soul open towards the Sun of righteousnesse, whereby the supplies of his grace to prevent, excite, assist, follow, establish us, and carry on every good thing which he hath begun for us, may be continually admitted. This is one of the most necessary duties for a Christian, to hold constant and fixed purposes in godlinesse: the Scripture frequently calls upon us for them, that *with purpose of heart we should cleave unto God*, *Act.* 11. 23. That we should *continue in the grace of God*, *Act.* 13. 43. That we would bee *rooted and grounded in love*, *Ephes.* 3. 17. that we would hold fast the profession of our faith without wavering *Hebr.* 10. 23. that we would be stedfast and unmoveable, alwaies abounding in the work of the Lord, 1 *Cor.* 15. 58. that we would look to our selves that wee may not lose the things which wee have wrought, 2 *Joh.* ver. 8 that we would hold fast and keep the works of Christ unto the end, *Revel.* 2. 25. 26. and it is that which godly men are most earnestly solicitous about, and do strive unto with greatest importunity. I have purposed that my mouth shall not transgresse, *Psal.* 17. 3. Unite my heart to feare thy name, *Psal.* 86. 11. My heart is fixed, o God, my heart

heart is fixed, I will ſing and give praiſe. *Pſal.* 57.7 Therefore in this caſe it is neceſſarie for us to draw nigh unto God, who onely can ratifie all our pious reſolutions; who giveth power to the faint, and to them that have no power encreaſeth ſtrength, *Iſa.* 40.29. who onely can ſettle and ſtabliſh the hearts of men, 1 *Pet.* 5. 10. The conſcience of our duty, the ſence of our frailtie, the power, malice, and cunning of our enemies, the obligation of our Covenant, ſhoul direct the ſoul perpetually unto God for the ſupply of his grace, that that may in all our weaknеſſes be ſufficient for us, and hold us up that we may be ſafe, as the Pſalmiſt ſpeaks, *Pſal.* 119. 117. and may never through infirmitie or unſtableneſs of ſpirit violate our own reſolutions.

Sect. 13.

Thirdly, This is matter of great comfort unto the godly, that in the midſt of ſo many temptations, ſnares, impediments, amongſt which we walk, not onely the ſafetie of our ſouls, and ſecuritie of our eternall ſalvation; but even our preſent condition in this life, our converſion, our obedience, all our pious purpoſes of heart, all the progreſs we make in an holy converſation; do not depend upon the weakneſs and uncertainty of an humane will, but upon the infalible truth, the conſtant promiſe, the immutable purpoſe, the invincible power, the free love, the abſolute grace, the omnipotent wiſdome and working of God, who doth whatſoever he pleaſeth both in heaven and earth, and worketh all things by the counſell of his own will, I the Lord change not, therefore ſons of

Jacob are not consumed, *Mal.*3. 6. We poor and weak men change with every winde, strong to day, and weak to morrow: fixed and resolute to day, shaken and staggering to morrow: running forward to day, and revolting as fast to morrow: no hold to be taken of our promises, no trust to be given to our Covenants. Like *Peter* on the water, we walk one step, and we sink another. All our comfort is this, our strength and standing is not founded in our selves but in the rock whereon we are built, & in the power of God, by which we are kept through faith unto salvation, out of whose hands none are able to pluck us; our verie actions are wrought in us, and carried on unto their end by the power of *Christ*, who hath mercy, wisdome, and strength enough to rescue us, as from the power of hell and death, so from the danger of our own fickly and froward hearts. To see a man when he is halfe a mile from his enemie draw a sword to encounter him, or take up a stone to hit him, would be but a ridiculous spectacle: for what could he do with such weapons by his own strength at such a distance? But if he mount a canon, and point that levell against the enemie, this we do not wonder at, though the distance be so great: because though the action be originally his, yet the effect of it proceedeth from the force of the materials and instruments which he useth, to wit, the powder, the bullet, the fire, the canon. It seemed absurd in the eye of the enemy for little *David* with a Shepheards bagg and a sling to go against *Goliah* an armed Gyant: and it produced in his

his proud heart much diſdaine and inſultation. 1 *Sam.* 17 41, 42, 43. But when we heare *David* mention the name of God, in the ſtrength and confidence whereof he came againſt ſo proud an enemy, this makes us conclude weake *David* ſtrong enough to encounter with great *Goliah*. It is not our own ſtrength, but the love of God which is the foundation of our triumph over all enemies, *Rom.* 8 38, 39.

But ſome will then ſay, then we may be ſecure, If Gods grace and power be our alone ſtrength, then let us commit our ſelves and our ſalvation unto him, and in the meane time give over all thoughts and care of it our ſelves, and live as wee liſt; no act of ours can fruſtrate the counſell or the love of God. To this we anſwer with the Apoſtle, God forbid. Though the enemies of Free grace do thus argue, yet they who indeed have the grace of God in their hearts, have better learned Chriſt. For it is againſt the formall nature of the grace and Spirit of Chriſt to ſuffer thoſe in whom it dwelleth to give over themſelves unto ſecuritie and neglect of God: for grace is a vitall and active principle, and doth ſo work in us, as that it doth withall diſpoſe and direct us unto working too. The propertie of grace is to fight againſt, and to kill ſin, as being moſt extremely contrary unto it; and therefore it is a moſt irrationall way of arguing to argue from the being of grace to the

Doctrina iſtiuſmodi apta nata eſt ad ſecuritatem omnis Religionis peſtem & perniciem hominibus ingenerandam, &c. rom. inſtr. in Script. Dogmaticis circa artic. 5. pag. 299.

Nos autem dicimus humanam voluntatem ſic divinitus adjuvari ad faciendam Juſtitiam ut accipiat Spiritum Sanctum quo fiat in animo ejus delectatio dilectioque ſummi & incommutabilis Boni — Cum id præſtiterit Gratia ut

moreremur peccato, quid aliud facimus ſi vivimus in eo niſi ut Gratia ſimus Ingrati? neque enim qui laudat beneficium medicinæ, prodeſſe morbos dicit, &c. Quos præſcivit ut prædeſtinaret, prædeſtinavit ut vocaret, vocavit ut juſtificaret, juſtificavit ut glorificaret, Aug. de Spiritu & liter. cap. 3. 5. 6. 30.

life

life of ſin, How ſhall we that are dead to ſin, live any longer therein? *Rom.*6 2. If we be dead to ſinn this is argument enough in the Apoſtles jndgement, why we ſhould ſet our affections on things above, *Col.* 3 .2, 3. The grace of God doth not onely ſerve to bring ſalvation, but to teach us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly & godly, in this preſent world, *Tit.* 2. 11, 12. He who hath decreed ſalvation as the end, hath decreed alſo all the antecedent meanes unto that end to be uſed in a manner ſuteable to the condition of reaſonable and voluntary agents, unto whom it belongs, having their minds by grace inlightned, and their wils by grace prevented, to cooperate with the ſame grace in the further purſuance of their ſalvation. And if at any time corruption ſhould in Gods children abuſe his grace and efficacy unto ſuch preſumptuous reſolutions, they would quickly rue ſo unreaſonable and carnall a way of arguing, by the wofull ſenſe of Gods diſpleaſure in withdrawing the comforts of his grace from them, which would make them ever after take heed how they turn'd the grace of God into wantonneſs any more. Certainly, the more the ſervants of God are aſſured of his aſſiſtance the more carefull they are in uſing it unto his own ſervice. Who more ſure of the grace of God then the Apoſtle *Paul*, who gloried of it as that that made him what he was, by the grace of God I am that I am; who knew that Gods grace was ſufficient for him, & that nothing could ſeparate him from the love of Chriſt; who knew whom he had beleeved,

ved, and that the grace of the Lord was exceeding abundant towards him? and yet who more tender and fearfull of sin? who more set against corruptions? more abundant in duty? more pressing unto perfection, then he? This is the nature of grace to animate and actuate the faculties of the soule in Gods service, to ratifie our Covenants, and to enable us to perform them.

Sect. 14.

Fourthly, As it is singular comfort to the servants of God, that their own wills and purposes are in Gods keeping, and so they cannot ruin themselves: so is it also, that all other mens wills and resolutions are in Gods keeping too, so that they shall not be able to purpose or resolve on any evill against the Church, without leave from him. So then first, when the rage and passions of men break out, Tribe divided against Tribe, brother against brother, father against childe, head against body; when the band of Unitie which was wont to knit together this flourishing Kingdome, is broken like the Prophets staff, and therewithall the beauty of the Nation miserably withered and decayed, (for these two go still together, Beauty and bands *Zach.* 11. 10. 14.) we must look on all this as Gods own work. It was he that sent an evill spirit between *Abimelech* and the men of *Shechem* for the mutuall punishment of the sins of one another, *Judg.* 9. 23. It was he who turned the hearts of the Egyptians to hate his people, and to deale subtilly with them, *Psal.* 105. 25. He sent the *Assyrian* against his people, giving them a charge to take the spoil and the prey, and to tread them down like

lik the mire of the ſtreets; *Iſa*, 10. 16. 6. Hee appointed the ſword of the King of Babylon, by his over-ruling direction to go againſt Judah, and not againſt the *Ammonites*, *Ezek*. 21. 19. 22. He by the ſecret command of his providence marked ſome for ſafety, and gave commiſſion to kill and ſlay others, *Ezek*. 9 4, 5. It is he who giveth *Jacob* for a ſpoil, and *Iſrael* to the robbers, and powreth out upon them the ſtrength of battell, *Iſa*. 42. 24, 25. If there be evill in a City, in a Kingdom, the Lord hath done it, *Amos*. 3. 6. *Iſa*. 45. 7. This conſideration is very uſefull both to humble us; when we conſider that God hath a controverſie againſt the Land, & that it is he whom wee have to do withall in theſe ſad commotions that are in the Kingdoms; and to quiet and ſilence us, that we may not dare to murmure at the courſe of his wiſe and righteous proceedings with us: and to direct us with prayer, faith, and patience, to implore, and in his good time to expect ſuch an iſſue and cloſe, as we are ſure ſhall be for his own glory, and for the manifeſtation of his mercie towards his people, and his Juſtice towards all that are implacable enemies unto *Sion*.

2. In the troubles of the Church this is matter of ſingular comfort, that however enemis may ſay, This and that we will do, hither and thither wee will go; though they may combine together and be mutually confederate, *Pſal*. 83. 2, 5. and gird themſelves, and take counſell, and ſpeak the word, yet in all this God hath the caſting voyce. There is little heed to be given unto what *Ephraim* ſaith,

except

except God ſay the ſame: without him whatſoever is conſelled ſhall come to nought; whatſoever is decreed or ſpoken, ſhall not ſtand, *Eſ.* 8.9,10. We have a lively *Hypotypoſis* or deſcription of the ſwift confident and furious march of the great Hoaſt of *Senacharib* towards *Ieruſalem*, with the great terrors and conſternation of the inhabitants in every place where they came, weeping, flying, removing their habitations, *Eſay.* 10.: 8, 29,30,31. and when he is advanced unto *Nob*, from which place the City *Ieruſalem* might be ſeen, he there ſhook his hand againſt *Ieruſalem*, threatning what he would do unto it. And then when the waters were come to the very neck, and the *Aſsirian* was in the hight of pride and fury, God ſent forth a prohibition againſt all their reſolutions, and that huge Army which was for pride and number, like the thick trees of *Lebanon*, were ſuddenly cut downe by a mighty one, to wit, by the Angel of the Lord verſ. 33, 34. compared with *Ezek* 31.3, 10. *Eſay* 17.12, 13, 14. 37. 36. Therefore,

3. Our greateſt buſineſs is to apply our ſelves to God, who alone is the Lord that healeth us, who alone can joyne the two ſticks of *Ephraim* & *Iuda*, and make them one, *Exod.* 15. 26. *Ezek.* 27.19. that he would ſtill the raging of the Sea, and command a calme againe. He can ſay, *Ephraim* ſhall ſay thus and thus; he hath the hearts of Kings, and conſequently of all other men in his hands, *Prov.* 21.1. and he can turne them as rivers of water, which way ſoever he will, as men by art can derive waters and divert them from one courſe to

another (as they did in the Siege of *Babylon*, as Historians tell us, whereunto the Scripture seemeth to refer, *Esay.* 43. 15, 16 *Esay.* 44. 23, 28. *Ier.* 50. 23. *Ier.* 51 36.) he can sway, alter, divert, over-rule the purposes of men as it pleaseth him, reconciling Lambs and Lions unto one another, *Esay.* 11. 6. making *Israel*, *Egypt*, and *Assyria* agree together, *Esay.* 19. 24. 25. hee can say to *Balaam* Bless, when his mind was to Curse, *Iosh.* 24. 10. he can turn the wrath of *Laban* into a covenant of kindness with *Iacob*. *Gen.* 31. 24. 44. and when *Esau* had advantage to execute his threats against his brother, he can then turne resolutions of cruelty into kisses, *Gen.* 33. 4. and when *Saul* hath compassed *David* and his men round about, and is most likely to take them, he can even then take him off by a necessary diversion, 1 *Sam.* 23. 26, 27, 28. This is the comfort of Gods people, That when ever men say, except God say it too, it shall come al to nothing. He can restrain the wrath of men whensoever it pleaseth him, and he will doe it when it hath proceeded so farre as to glorifie his power, and to make way for the more notable manifestation of his goodness to his people, *Psal* 76. 10. And thus farre of Gods answer to the Covenant of *Ephraim*. They promised to renounce Idols, and here God promiseth that they should renounce them.

Herodot lib. 1. *Xenophon. Cyropæd lib.* 7. *Saliani Ann. mundi.*

Sect. 5 & 35 16. *Sect* 22 *Sir.* W. *Ralegh lib.* 3. *cap* 3. *Sect.* 5.

Now there are two things more to be observed from this expression, What have I to doe any more with Idols? 1. That in true Conversion God maketh our speciall sin to be the object of our greatest

Sect. 25.

greateſt deteſtation: which point hath been opened before. 2. From thoſe words *any more*, that the nature of true repentance is to break ſin off, as the expreſſion is, *Dan.* 4. 27. and not to ſuffer a man to continue any longer in it, *Rom.* 6. 1, 2. It makes a man eſteem the time paſt ſufficient to have wrought the will of the Gentiles, 1 *Pet.* 4. 2, 3. and is exceeding thrifty of the time to come, ſo to redeem it as that God may have all: doth not linger, nor delay, nor make objections, or ſtick at inconveniences, or raiſe doubts whether it be ſeaſonable to go out of *Egypt* and *Sodome* or no. Is not at the ſluggards language *modo & modo*, a little more ſleep, a little more ſlumber: nor at *Agrippas* language almoſt thou perſwadeſt me: nor at *Felix* his language, when I have a convenient ſeaſon I will ſend for thee: but immediatly reſolv's with *Paul* not to conferr with fleſh and blood, *Gal.* 1. 16. and makes haſte to flie from the wrath to come, while it is yet to come, before it overtake us *Luk.* 3:7. doth not make anxious or caviling queſtions, What ſhall I do for the hundred talents? How ſhall I maintaine my life, my credit, my family? how ſhall I keep my friends? how ſhall I preſerve mine Intereſts, or ſupport mine eſtate? but ventures the loſs of all for the excellency of the knowledge of Chriſt, *Matth.* 13. 46. *Phil.* 3. 7, 8. is contented to part with a skie-full of Starrs for one Sun of Righteouſneſs. The Converts that returne to Chriſt, come like *Dromedaries*, like *Doves*, like *Ships*; no wings, no ſailes can carry them faſt enough from their former courſes unto him,

Non erat omnino quod reſponderem veritate convictus, niſi tantum verbalenta & ſomnolenta, modo, ecce modo, ſine paululum. Sed modo & modo non habebant modum, Aug. confeſſ. lib. 8. c. 5. Da mihi caſtitatem & continentiam, ſed noli modo: timebam ne me cito exaudires, & cito ſanares, Ibid. cap. 7.

Esa. 60. 6, 7, 8, 9. *Abraham* is up betimes in the morning though it be to the sacrificing of a Son, *Gen.* 22. 3. *David* makes haste, and delays not when he is to keep Gods Commandments, *Psal.* 119. 60. when Christ called his Diciples, immediatly they left their nets, their ship, their Father, and followed him, *Matth* 4. 20 22. This is the mighty power of Repentance; It doth not give dilatory answers, It doth not say to Christ, go away now, and come to morow, then I will heare thee; I am not yet old enough, or rich enough, I have not gotten yet pleasure, or honour, or profit, or preferment enough by my sins; but presently it heares and entertaines him. I have sinned enough already to condemn, to shame, to slay me; I have spent time and strength enough already upon it, for such miserable wages as shame and death come to; Therefore I will never any more have to do with it. This is the sweet and most ingenous voyce of Repentance; The thing which I see not, teach me, and if I have don iniquity, I will do no more, *Iob.* 34. 32. There is no sin more contrary to repentance then *Apostacie*: for godly sorrow worketh Repentance unto salvation, which the soule never finds reason to repent of, 2 *Cor.* 7. 10, 11. Let us therefore take heed of an evill heart of unbelief in departing from the living God, *Heb.* 3. 12. and of drawing back unto perdition, *Heb.* 10. 39. of dismissing our sins, as the Jewes did their servants, *Ier.* 34. 16. and calling them back again: for *Satan* usually returns with seven more wicked spirits, and maketh the last state of such a man worse then the first,

firſt, *Luk.* 11.26. Ground which hath been a long time laid down from tillage unto paſture, if afterwards it bee new broken, will bring a much greater crop of corne, then it did formerly when it was a common field. And ſo the heart which hath been taken off from ſin, if it returne to it againe, will be much more fruitfull then before. As lean bodies have many times the ſtrongeſt appetite, ſo luſt when it hath been keept leane, returns with greater hunger unto thoſe objects that feed it. A ſtreame which hath been ſtoped, will run more violently being once opened againe. Therefore in repentance wee muſt ſhake hands with ſin for ever, and reſolve never more to tamper with it.

Now in that the Lord ſaith, I have heard him and obſerved him: we learne hence: Firſt, That God heareth and anſwereth the prayers onely of penitents. When a man reſolves I will have no more to do with ſin, then, not till then, doth his prayer finde way to God. Impenitencie clogs the wing of devotion, and ſtops its paſſage unto Heaven. The perſon muſt be accepted before the petition: Chriſt Ieſus is the Prieſt that offereth, and the Altar which ſanctifieth all our ſervices, 1 *Pet.* 2. 5. *Eſay.* 56.7. And Chriſt will not be their Advocate in heaven, who refuſe to have him their King on earth. The Scripture is in no point more expreſs then in this. If I regard iniquity in my heart, the Lord will heare me, *Pſal.* 66. 18. Prayer is a powring out of the heart; if iniquity be harboured there; prayer is obſtructed, and if it do break out

Sect. 16. *Solenne erat eos quibus puræ manus non erant ſacris arceri,* Briſſon. de formul lib. 1.

Etiam impiæ initiationes arcent profanos, Tertul. Apol. *Quantum à præceptis tantum ab auribus Dei longe ſumus,* Tertul.

out, it will have the ſcent and ſavour of that iniquity upon it. The ſacrifice of the wicked is an abomination to the Lord, *Prov.* 15.8. both becauſe it is impure in it ſelfe, and hath no Altar to ſanctifie it. He that turneth away his eare from hearing the Law, even his prayer ſhal be an abomination, *Prov.* 28, 9. Great reaſon that God ſhould refuſe to heare him who refuſeth to heare God; that hee who will not let God beſeech him (as hee doth in his word, 2 *Cor.* 5. 20.) ſhould not be allowed to beſeech God, *Prov.* 1. 24. 28. *Eſay.* 1.15. His eare is not heavie that it cannot heare, but iniquitie ſeparates between us and him, and hides his face that he will not heare, *Eſay.* 59. 1,2. *Ezek* 8.18. God heareth not ſinners, *Ioh*, 9. 31. the prevalency of prayer is this that it is the prayer of a righteous man, *Iam.* 5. 16. and indeed no wicked man can pray in the true and proper notion of prayer. It is true, there is a kinde of prayer of nature, when men cry in their diſtreſs unto the God and and Author of nature, for ſuch good things as nature feeleth the want of, which God in the way of his generall providence and common mercies is ſometimes pleaſed to anſwer ſutably to the naturall deſires of thoſe that aske them. But the prayer of faith (which is the true notion of prayer, *Rom.* 10. 14 *Iam.* 1. 15.) goes not to God as the Author of nature, but as the God of grace, and the Father of Chriſt, and doth not put up meer naturall, but ſpiritual requeſts unto him as to a heavenly Father, which requeſts proceed from the ſpirit of grace and ſupplication; teaching us to pray as we ought.

Zach.

Zach. 12. 10. *Rom.* 8. 26, 27. *Gal.* 4. 6. So that they who have not the ſpirit of Chriſt enabling them to cry *Abba Father* are not able to pray a prayer of faith. Prayer hath two wills concurring in it when ever it is right, our will put forth in deſires, and Gods will reſpected as the rule of thoſe deſires: for we are not allowed to deſire what we will our ſelves of God, but we muſt ask acording to his will 1 *Joh.* 5. 14. Now whenſoever impenitent ſinners pray for ſpirituall things, they do ever pray contrary to one of theſe Two wills: when they pray for mercy and pardon, they pray againſt Gods will, for that which God will not give: for mercy is propoſed to, and provided for thoſe that forſake ſin, *Prov.* 28. 13. he who choſeth to hold faſt ſin, doth by his own election forſake mercy: for the goodneſs of God leads to repentance; *Ro.* 2. 4 Gods mercy is a holy mercy, It will pardon ſin forſaken, but it will not protect ſin retained. Againe, when they pray for grace, they pray againſt their own will, for that which they themſelves wou'd not have. It is impoſſible that a man ſhould formally will the holding faſt and continuing in ſin (as every impenitant man doth) and with the ſame will ſhoud truly deſire the receiving of grace, which is deſtructive to the continuance of ſin: and if a wicked man do truly will the grace of God when he prayes for it, why doth he refuſe the ſame grace, when he heareth it in the Miniſtry of the word offered unto him? if God offer it, and he deſire it, how comes it not to be received? Certainly there is not any thing in the corrupt heart

Gemendi & interpellandi inſpirans effectum, Aug. Ep. 105. *Inſpirantes deſiderium etiam adhuc incognitæ tantæ rei, quam per patientiam expectamus,* Ep. 121. c. 15.

Interdum obnixè petimus, quod recuſaremus ſi quis offerret---multa videri volumus velle, ſed nolumus ----Sæpe aliud volumus, aliud optamus, Et verum ne Diis quidem dicimus. Sen. Epiſt. 95.

heart of man by nature which can willingly cloſe with any ſanctifying grace of the Spirit of Chriſt. Self-deniall is a concomitant in all Acts of grace, and ſelfe-ſeeking in all acts of luſt; and therefore where there is nothing but luſt, there can be no reall volition of grace which is ſo contrary unto it.

Sect. 17. This teacheth us to have penitent reſolutions, and ſpirituall aimes in all our prayers, if we would have them prevaile at the throne of grace. We are now under the heavy calamity of a Civill warr: And very deſirous we are it ſhould be removed; we ſuffer and languiſh, and fret, and pine away, and we complaine every where of want, and violence. But who ſet themſelves to cry mightily to God, and call upon their ſoule as the Marriners upon *Ionah*, O thou ſleeper, what meaneſt thou, ariſe, call upon God? Haply we go ſo farr, we pray too, and yet receive no anſwer, becauſe we ask amiſs, *Iam.* 4. 1, 2, 3. we are troubled that our luſts are abridged of their fuell, or that our nature is deprived of her neceſſaries, and for theſe things wee pray. But till our troubles bring us to ſeek God more then our ſelves; make us more ſenſible of his wrath then of our owne wants; more diſpleaſed at what offends him, then at what pincheth and oppreſſeth our ſelves; we cannot promiſe our ſelves an anſwer of peace. The Marriners cryed, and the Tempeſt continued ſtill, *Ionah* was to be caſt over; ſo long as there was a fugitive from God in the ſhip, the ſtorme would not ceaſe. Never can wee promiſe our ſelves any comfortable fruit of ou

prayer

prayers, till the aim of them is *ſpiritual*, that *God* may be honored, that his *Church* may be cleanſed and reformed, that our *lives* may be amended, that whatſoever forſakes God in us may be caſt away. Till *Gods whole work be performed upon Mount Sion and upon Jeruſalem*, we cannot promiſe our ſelves that he will call in his Commiſſion and Charge to take the ſpoil and the prey, *Iſai.* 10. 12. And therefore our greateſt wiſdome is to conſider what God calls for, to make it our prayer, and endeavours, that his will and counſel may be fulfilled; the more we make God our end, the ſooner we ſhall recover our peace again.

Secondly, We learn, that our *performance of duty*, doth depend much upon *Gods hearing* and anſwering *of Prayer*. *Ephraim* will have no more to do with Idols, becauſe God hath heard him. *Prayer* is the *key of Obedience*, and the introduction unto duty. The principles of duties are, *wiſdome* to know and order them; *will* to deſire and intend them; *ſtrength* to perform and perſevere in the doing of them: And all theſe are the product of *Prayer*. *If any want wiſdome, let him ask it of God, Jam.* 1. 5. ſo *Solomon* did, 1 *Kings* 3. 9. and who am I, and what is my people, ſaith *David*, that we ſhould be able *to offer ſo willingly?* for all things come of thee, 1 *Chron.* 29. 14. and the Apoſtle prayes for the *Epheſians* that God would grant them to be *ſtrengthened with might* by his Spirit in the inward man, *Eph.* 3. 16. the *Principles of duty* are the *fruits of Prayer*, and therefore the performance of duty doth much depend on the

hearing, and anſwering of prayer.

Sect. 19. Thirdly, we learn from *Gods obſerving*, or having a carefull and vigilant eye upon *Ephraim*, that when we renounce all carnal and ſinfull confidence, and caſt our ſelves wholly upon God, engaging his eye of favour and providence unto us, this will be a moſt ſufficient protection againſt all the cruelties of men. One would think when we hear a *ſword* threatned, daſhing of Infants, ripping of women, the Prophet ſhould have called on them to take unto them *weapons* to make reſiſtance (and certainly the uſe of means in ſuch caſes is neceſſary; the ſword of the *Lord* doth not exclude the ſword of *Gideon*.) One would think, *Take to you words*, were but a poor preparation againſt a deſtroying enemy: yet this is all that the Prophet inſiſts on; when the *Aſſyrian* comes againſt you, do you Take with you words; your *lips* ſhall be able to defend more then his *Armies* can annoy. Words uttered from a penitent heart in time of trouble unto God, are ſtronger then all the preparations of fleſh and blood, becauſe that way as *Prayer* and *Repentance* go, that way *God* goeth too. *Amalek* fights, and *Moſes* ſpeaks unto God in the behalf of *Iſrael*, and the lifting up of his hands prevails more then all the ſtrength of *Iſrael* beſides, *Exod.* 17 11, 12. *One man of God* that knows how to manage the cauſe of *Iſrael* with him, is the *Chariots and Horſemen of Iſrael*, 2 *Sam.* 2. 12. What huge Armies did *Aſa* and *Iehoſhaphat* vanquiſh by the power of Prayer? 2 *Chron.* 14. 11. 20, 23, 25. Till God forbid prayer,

as

as he did to *Ieremy*, *Ch.* 7. 16. 11. 14. and take off the hearts of his servants from crying unto him in behalf of a people, we have reason to hope that he will at last think thoughts of mercy towards them. *Exod.* 32. 10. 14. and in the mean time when they are reduced to the condition of *fatherlesse children*, he will be a *Guardian* unto them; his eye of providence and tuition will observe them, and take care of them; *He is the Father of the fatherless, and Iudge of the widow, even God in his holy habitation*, Psal. 68. 3.

Sect. 20.

Now in that he saith, *I am a green firre tree*, It is a promise made in opposition to all the vain succours which they relyed on before, intimating that instead of them he would be their defence and shelter, that they should not need to hide themselves under such narrow refuges. Whatsoever humane wisdome, wealth, power, or other outward means men have to defend themselves withall, yet they shall never finde any true and solid protection but in and from God after sound conversion unto him. The *fir-tree*, *Pliny* saith, casteth not its leaves, and so yeelds a perpetuall shade both in winter and in summer. To note that sound conversion yeeldeth comfort in all conditions of life. *Though the earth be removed and the mountains carried into the midst of the Sea* &c. Psal 46. 2, 3. Habac. 3. 16, 17, 18. *However it be, God is good to* Israel, *and it shal go wel with the righteous, he will be for a sanctuary to his people that they need not be afraid*, *Isai.* 8. 12, 13, 14. If you would have your hearts above all the troubles of the world, get un-

der this *firre-tree*, caſt your ſelves under this protection, get into the *Chamber* of Gods providence and promiſes, and then though the troubles of the world may ſtrip you of all outward comforts, yet God will be all unto you.

Laſtly, in that he ſaith, *From me is thy fruit found*: We learn, that though good works be *Ours* when they are done by us, yet they come *from God* who enableth us to do them; *we bear* them, but *God worketh* and produceth them in us: The *duty* is *ours*, but the *efficacy* and bleſſing is *his*. This falleth in with what hath been handled in the firſt Doctrine; and therefore I ſhall ſay no more of it.

THE

THE SEVENTH SERMON.

HOSEA Chap. 14. ver. 9.

9. *Who is wiſe, and he ſhall underſtand theſe things? Prudent, and he ſhall know them? for the wayes of the Lord are right, and the juſt ſhal walk in them: but the tranſgreſſours ſhall fall therein.*

THeſe words are a moſt patheticall *cloſe*, and as it were a *Seal* which the Prophet ſetteth to all the Doctrine of his whole book, and to the courſe of his Miniſtery; implying, firſt, A ſtrong *aſſeveration* of the truth of all thoſe things which he had in the name of God delivered unto them. Secondly, An elegant and forcible *excitation* of the people unto a ſad and ſerious pondering of them, laying to heart the ſins therein charged, the duties therein required, the judgments therein threatned, the bleſſings therein promiſed. And withall thirdly, a tacit *complaint* of the paucity of thoſe who were wiſe unto ſalvation, and of the

the deſperate uſe which wicked men make of the word of God, and the Miniſtery of his Grace; namely, to ſtumble at it, and to turn it unto themſelves into an occaſion of ruine.

Who is wiſe, and he ſhall underſtand? &c.] The interrogation is firſt a ſecret *exprobration* of *folly* unto his hearers, or the greateſt part of them: for ſo this kind of *interrogation* doth frequently in Scripture intimate either a *negation*, or at leaſt the *rareneſſe*, and difficulty of the thing ſpoken of: as *Who hath known the mind of the Lord?* 1 Cor. 2. 16. *Who ſhall lay any thing to the charge of Gods Elect?* *Rom.* 8. 33. Theſe are *negatives*. *Who knoweth the power of thine anger?* Pſal. 90. 11. *Who amongſt you will give ear to this?* Iſai. 42. 23. *Who hath believed our report? or to whom is the arm of the Lord revealed?* *Iſai.* 53. 1. Theſe are *Reſtrictives*. Who? that is, few or none are ſuch. Secondly, An *earneſt wiſh* and deſire of the Prophet. O that men were wiſe to underſtand theſe things and lay them to heart! as, *Who ſhall deliver me from this body of death?* that is, O that I were delivered! *Rom.* 7. 24. *Who will ſhew us any good?* *Pſal.* 4. 7. that is, O that any could do it. Thirdly, A ſtrong *affirmation* or demonſtration wherein true wiſdome doth indeed conſiſt; and what men that are truly wiſe, will do, when the wayes of God are by the Miniſtery of his ſervants ſet forth before them; namely, ponder and conſider the great weight and conſequence of them, as *Jer.* 9. 12, 13. *Who is the wiſe man that may underſtand this* namely, as it followeth, *for what the Land periſheth*, and is burnt up

Vid. Gleſſii Rhetor. Sacr. Tract. 2. c. 5.

up like a wildernesse that none passeth thorow? And the Lord saith, *Because they have forsaken my Law, which I set before them*, &c. This is the Character of a wise man, to resolve the judgements that are upon a people, into their proper originall, and not to alledge *non causam pro causa*. Fourthly, a vehement *awakening and quickning* of the people unto this duty of sad attendance on the words which he had spoken unto them, as *Exod.* 32. 26. *Who is on the Lords side?* Let him come unto me. and 2 *Kings* 9. 32. *Who is on my side? Who?* So it is, as if the Prophet should have said, there are none of you who have been my hearers, but would willingly retain the reputation of wise and understanding men, and would esteem it a high indignity to be recorded unto all Ages for fools and mad men. Well, I have preached amongst you many years together (sixty are the fewest that we can well compute, some say seventy, others above eighty) but alas, what entertainment hath mine Embassage received? what operation or successe hath it had amongst you, are there not the Calves still standing at *Dan* and *Bethel*? do not carnall policies prevail still against the expresse will of God? O if there be any wise, any prudent men amongst you, (and O that all Gods people were such) let them, now at length in the close of my Ministery towards them, shew their wisdome, by giving heed to what I have declared from the Lord, that they may learn to walk in Gods righteous wayes, and may not stumble and perish by them.

Here

Here are two words uſed to expreſs the wiſdom which God requireth in thoſe who would fruitfully hear his word; the one importing a *mental knowledge* of the things, and the other a *practical and prudential judgment* in pondering them, and in diſcerning the great moment and conſequence of them unto our eternal weal or wo. So the Apoſtle prayes for the *Coloſsians*, That they might be filled with the knowledge of Gods will *in all wiſdome and ſpiritual underſtanding*, *Col.* 1. 9. In meer notional things which are only to be known for themſelves, and are not further reducible unto uſe and practice, it is ſufficient that a man knows them. But in ſuch things the knowledge whereof is ever in order unto a further *end*, there is required beſides* the *knowledge* it ſelf, a faculty of *wiſdome* and judgement to apply and manage that knowledge reſpectively to that end, and for the advancement of it. Now we know that *Theological* learning is all of it *practical*, and hath an intrinſecal reſpect and order unto * *worſhip and obedience*: therefore it is called the *knowledge of the truth which is after godlineſs*, Tit. 1. 1. *The fear of the Lord is the beginning of wiſdome, and a good underſtanding have all they that do his Commandments. Pſal.* 111. 10. keep his judgements and do them, *for this is your wiſdome and underſtanding*, *Deut.* 4. 6. therefore, beſides the bare knowledge of the truth, there is required wiſdome, and ſpirituall underſtanding to direct that know-

Sect. 2. *Duæ ſunt partes Rationis ſecundum Philoſophum, una ſpeculativa, altera practica, qua ratiocinamur & deliberamus in ordine ad mores.* Vide Ariſt. Ethic lib. 6. c. 2. & cap. 8.

* Οὐ πᾶσι δὲ τοῦ εἰδέναι χρεία ἐστὶν ἀρετῆς, ἀλλὰ καὶ τοῦ ἀσκεῖν αὐτήν, *Ariſt. Ethic l.* 7. *c.* 11.

* Οἱ δ' ἂν μὴ εὑρίσκωσι βιάζονται ὡς ἐλάττω ἔξει, γινώσκεσθαι μὴ ὄντες χρείαν, κἂν λέγωσι διὰ γλώσσης τὸ τοῦ Χριστοῦ δόγμα, *Juſtin Martyr. Apol.* 2.

Qui Chriſtiani nominis opus non agit, Chriſtianus non eſſe videtur. Salvian de Gubern. Dei lib. 4.

ledge

ledge unto thoſe holy uſes and ſaving ends for which it was intended.

The doubling of the ſentence it is the augmenting of the ſence, to note, that it is the ſupreme and moſt excellent act of wiſdom and prudence ſo to know the word and waies of God, as with a practicall judgment to ponder them in order to ſalvation.

Sect 3.

By the waies of the Lord we are to underſtand 1. The waies of his judgments, and of his wonderfull providence towards men: which however to the proud and contentious ſpirit of the wicked they may ſeeme perverſe and inordinate, and are to the eye of all men * unſearchable: are yet by ſpirituall wiſdom acknowledged to be moſt righteous and holy, to have no crookedneſſe or diſorder in them, but to be carried on in an even and ſtrait way unto the ends whereunto his holy Counſell doth direct them. *His works are perfect, and all his wayes are Judgment*, Deut. 32. 4. When Jeremy had a minde to plead with the Lord concerning his Judgments, yet he premiſeth this as a matter unqueſtionable, That God was righteous in them all, *Jer.* 12. 2.

Judicia Dei plerunque occulta, nunquam injuſta. Aug. Serm. 88 de Tempore.

Αγνωστα ἡ τοῦ Θεοῦ δικαιοσύνη, *Clem. Alex. vid. Tertul. contra Marcion: lib. 2. cap. 11, 12, 13, 14, 15, 16.*

2. The waies of his will, word, and worſhip; ſo the word is often taken in Scripture to ſignifie the Doctrine which men teach, as *Math.* 22. 16. *Act.* 13. 10. *Act.* 18. 25. 22. 4. and damnable Hereſies are called pernicious waies, in oppoſition to the way of truth, 2 *Pet.* 2. 2. and the rites or rules of corrupt worſhip are called by the Prophet the way of *Beerſheba*, *Amos* 8. 14. And theſe waies of God are like-

wiſe very ſtrait, which carry men on in a ſure line unto a happy end, *Pſal.* 19.8. whereas wicked waies have crookedneſſe and perverſneſſe in them, *Pſal.* 125. 5. and this way ſeems here chiefly to be meant, becauſe it followes, *The Juſt will walke in them*, that is, they will ſo ponder and judge of the righteous waies of God in his word, as to make choyce of them for their way of happineſſe wherein they intend to walk, as the Pſalmiſt ſpeaks, *I have choſen the way of thy truth*, *Pſal.* 119. 30. *Pſal.* 25. 12. Whereas wicked men being offended at the purity of divine truth, do ſtumble and fall into perdition, as the *Chaldee* Paraphraſt expreſſeth this place.

The words are a powerfull and patheticall ſtiring up of the People of *Iſrael*, unto the conſideration and obedience of the doctrines taught by the Prophet in his whole Prophecie. The arguments which he uſeth, are drawn, firſt, from the character of the perſons: *Who is wiſe, he ſhall underſtand, &c.* Secondly, from the nature of the doctrine taught: *for the waies of the Lord are right.* Thirdly, from a double uſe and fruit of it made by different ſorts of men. To the *Juſt*, It is a way of happineſs, they will *walke*: To the *wicked*, It is an occaſion of ſtumbling, They will fall therein.

Touching the perſons, we obſerve two things; the one intimated, their paucity; the other expreſſed, their prudence.

Sect. 4. From the former conſideration we may note, That there are few men who are wiſe unto ſalvation, and who doe ſeriouſly attend and manage the miniſtry

nistry of the word unto that end. If there be any kind of accidentall *Lenocinium* to allure the fancies; or curiosities, or customary attendances of men on the ordinances: elegancy in the speaker, novelty and quaintnesse in the matter, Credit or advantage in the duty; upon such inducements many will wait on the word; some to hear a sweet song, *Ezek.* 33. 32. others to hear some new Doctrine, *Act.* 17. 19. some for Loaves; to promote their secular advantages, *Ioh.* 6. 26. having one and the self same reason of following Christ which the Gadarens had when they entreated him to depart from their coasts. But very few there are who doe it *propter se*, and with respect to the primary use and intention of it. Our Prophet seems to doe, as the Philosopher did; who lighted a candle at noone to find out a wise man indeed, *to run to and fro through the streets, and in the broad Places, to find a man that seeketh the truth*, as the Lord commanded the Prophet *Ieremy*, *Ier.* 5. 1. How doth the most elegant of all the Prophets complain, *Who hath believed our Report? Isa.* 53. 1. *Isa.* 49. 4. How doth the most learned of the Apostles complaine, that the Preaching of the Gospel was esteemed *foolishnes*, 1 Cor. 1. 23. *Noah* was a Preacher of righteousnesse to a whole world of men, and yet but eight persons saved from the flood, and some of them rather for the families sake then their own, 1 *Pet* 3. 20. *Paul* preach'd to an whole *Academie* at *Athens*, & but a very few converted, *Act.* 17. 34. some disputed, and others mocked, but few believed the

Rari sunt qui philosophantur. Ulpian. P. de Excusat. cibus Leg 5 Rari quippe Boni, numero vix sunt Totidem quot Thebarum portæ vel divitis ostia Nili. Iuvenal. Sat. 13

things which they were not able to gain-say. *Hezekiah* sent messengers into al *Israel* to invite them unto the true worship of God at *Ierusalem*; but they were mocked and laughed to scorne, and a remnant only humbled themselves, and came to *Ierusalem*, 2 *Chron.* 30. 10. 11. (whereunto the Prophet seemeth to allude, *Isa* 17. 6. 24. 13.) Though a gun be discharged at a whole flight of Birds, there are but few killed. Though the net be spread over the whole pond, but few fishes are taken; many thrust their heads into the mud, and the net passeth over them: and so most hearers doe busie their heads with their own sensuall or worldly thoughts, and so escape the power of the word. In the richest Mine that is, there is much more earth and drosse digged out then pure mettall. Christs flock in every place is but a little flock, *Luke* 12. 32. Few chosen, *Math.* 20. 16. few saved, *Luk.* 13. 23. few that finde the narrow way, which leadeth unto life *Math.* 7. 13. 14. The baseſt creatures are usually the most numerous, as flies, and vermine: [b] those that are more noble, are more rare too. The People of the God of *Abraham* are in the Scripture stile Princes and Nobles, *Psal.* 47. 9. *Act.* 17. 11. 1 *Pet.* 2. 9. and how few are such kind of men in comparison of the vulgar sort? They are indeed many in themselves, *Heb.* 2. 10. *Revel.* 7. 9. but very few and thin being compared with the rest of the world.

We must therefore learn not to be offended or discouraged by the paucity of sincere professors, no more then we are in a civill State by the paucity

b τὰ μέγιστα μονοτόκα τῶν ζώων ἐστί. *Arist. de Generat. Anima lib* 4. *cap.* 4. *Unum parit, sed Leonem, vid. a Gell. l.* 13. *c* 7. *Gesner. de quadrupedib. in Elephanto. & Leone. C. Sell.* 5.

city of wiſe Counſellors and Politicians, in compariſon of the vulgar people. It is no ſtrange thing at all in any ſocieties of men to ſee the weaker part more then the wiſer. If but few attend the right wayes of the Lord, and walk in them, remember it is a work of wiſdom, and ſuch wiſedom as cometh from above, and hath no ſeeds or principles in corrupt nature out of which it might be drawn: nay againſt which all the vigour of carnall reaſon doth exalt it ſelf; ſo that the [c] more naturall wiſdom men have, the more in danger they are to deſpiſe and undervalue the waies of God, as being better able to reaſon and to cavill againſt them, *Math.* 11. 25. *Act.* 4. 11. *Ioh.* 7. 48. 1 *Cor.* 20. 28. 2. 8. 2 *Cor.* 10. 5. 6. Therefore firſt in the miniſtry of the word we muſt continue our Labour, though *Iſrael* be not gathered, *Eſay* 49. 4,5. We muſt ſtretch out our hands, though it be *to a diſobedient and gain ſaying people*, *Eſay* 49. 4,5. *whether they will hear, or whether they will forbear*, we muſt ſpeak unto them, be they never ſo rebellious, *Exek.* 2. 7. and the reaſon is, becauſe the word is never in vaine, but it doth ever *proſper in the work whereunto God ſends it*, *Eſay.* 55. 11. If men be righteous, they walk; if wicked, they ſtumble [d], and in both there is a ſweet ſavour unto God, 2. *Cor.* 2. 15. Gods work is accompliſhed, his glory promoted, the power of his Goſpel commended in the one and the other [e]:

[c] *Pudet doctos homines ex diſcipulis Platonis fieri diſcipules Chriſti &c* vid Aug de civit. Dei l. 10. c. 29. & l. 13. c. 16. & Ep. 102.

[d] ὑπακούουσιν εὐαγγέλιον παραδόσασι κριτήριον. *Clem. Alex in protrephe.*

[e] *Vultures ungenio ſuganture & ſcarabei roſa. Plin. & Ælian.* καυδυρος ὀσφρῳ πεισθεντας μὴ τελευτᾶν λέγουσι. *Clem. Pædag* l. 2. c. 8.

ὁ γὰρ Σπωϊκὸς ἔρως ὥσπερ οἱ καύδαροι λέγονται τὸ μὲν μέγα ἀπολείπειν, τὰ δὲ δυσαύξη διώκειν. Plutarch. *Quòd Stoici doceant abſurdiora* [illegible] μέγα τῇ πίστει φωκὴ, τὰ δὲ καυδάρῳ φθόρα. Niſſen. Hom 3. in Cant. c. [illegible] ἐκταράττεσθαι καὶ μαίνεσθαι λέγουσι. Plutarch. in conjugalib. p[illegible]

as the vertue of a ſweet ſavour is ſeen as well by the *Antipathy* which one creature hath unto it, as by the Refreſhment which another receiveth from it: the ſtrength of a Rock, as by holding up the houſe that is built upon it, ſo by breaking in pieces the ſhip that doth daſh againſt it: the force of the fire, as well by conſuming the droſſe, as by refining the gold: the power of water, as well in ſinking the ſhip that leakes, as in ſupporting the ſhip that is ſound. The pillar of the cloud was as wonderfull in the darkneſs which is caſt upon the *Egyptians*, as in the light which it gave unto the *Iſraelites*, *Exod.*14.20. The power of the Angel as great in ſtriking terror into the ſouldiers, as in ſpeaking comfort unto the woman, *Math.* 28. 4. 5. Secondly, In attendance on the Word, we muſt reſolve rather to walk with the wiſe, though few, then to follow a multitude to do evill, and to ſtumble with the wicked, though they be many: rather enter the Arke with a few, then venture the flood with a world of ſinners: rather goe three or four out of Sodom, then bee burnt for company: We muſt not affect an Humorous ſingularity in differing unneceſſarily from good men, being ſome for *Paul* againſt *Apollo*, another for *Apollo* againſt *Cephas*; but we muſt ever affect an holy and pious ſingularity in walking contrary unto evill men, in ſhining as lights in the midſt of a crooked and perverſe nation, *Phil.*2.15. for the righteous is more excellent then his neighbor, *Prov.* 12. 26. Though there be but few in the way, there will be many in the end of the journey:

As

As the Tribes and Families went up divied towards *Ieruſalem*, but when they were come thither they appeared every one of them before God in Sion, *Pſal.* 8. 4. 7.

Sect 6.

Secondly, In that the Prophet calleth upon his hearers to attend unto his doctrin by this argument becauſe it will be an evidence of their prudence & wiſdom, we learne, That true and ſolid wiſdom doth draw the heart to know aright, namely, to conſider & ponder the judgments, bleſſings, wayes, and word of God in order to the chief ends, and accordingly to direct all their converſation: for in Gods account that knowledge which doth not edifie, is no knowledge at all, 1 *Cor.* 8. 2. None are his wiſe men, which are not wiſe unto Salvation, 2 *Tim.* 3. 15. who doe not draw their wiſdom from his Word, and from his commandments, *Pſal.* 19. 7. 119. 98. 99. *Ier.* 8 9.

a Ethic. lib. 6. cap. 7.

There is a[a] twofold wiſdom, as the Philoſopher diſtinguiſheth, σοφία ὅλως and ἡ κατὰ μέρος: wiſdome in ſome particulars, as we eſteem every man who is excellent in his profeſſion, to bee a wiſe man *eo uſque*, ſo farr as concerns the managing of that profeſſion: as when a man knowes all the neceſſary Principles and maximes of that way wherein he is, the right ends thereof, and the proper concluſions deducible from thoſe principles, and derigible unto thoſe ends. And next, wiſdom is generall and in perfection, which is of thoſe Principles, ends, and concluſions which are univerſally and moſt tranſcendently neceſſary unto a mans chiefeſt and moſt

generall

generall good: and this the [c] Philoſopher calleth the knowledg of the moſt excellent and honorable things, or of the laſt end, and chief good of man. Now the end by how much the more ſupreme, perpetuall, and ultimate it is, by ſo much the more it hath of excellency and goodneſs in it, as bearing thereby moſt exact proportion and conveniency to the ſoule of man [d]; for the ſoule being immortall it ſelfe, can have no finall ſatisfaction from any good which is mortall and periſhable: and being withall ſo large and unlimited, as that the reaſonings and deſires thereof extend unto the whole latitude of goodneſs, being not reſtrained unto this or that kind, but capable of deſiring and judging of all the different degrees of goodneſſe which are in all the whole variety of things, it can therefore never finally acquieſce in any but the moſt univerſall and comprehenſive goodneſs, in the nearer or more remote participation whereof conſiſteth the different goodneſs of all other things.

Sect. 7. This ſupreme and abſolute goodneſs can indeed be but one, all other things being good by the participation of that. There is none good but *One*, that is God, *Math.* 19. 17. But becauſe there are Two ſorts of men in the world, righteous and wicked, the ſeed of the woman, and the ſeed of the Serpent: therefore conſequently there are two ſorts of ends, which theſe men do differently purſue. The end of wicked men is a happineſſe which they out of their own corrupt judgments doe ſhape themſelves, and unto which they doe finally carry all the motions of their ſoules, callen

c Ἐπιστήμη τῶν τιμιωτάτων, Ethi. l. 6. c. 7. ἡ ἀρχικοτάτη καὶ ἡγεμονικωτάτη καὶ ἡ ὥσπερ δεσπόλας οὖσ' ἀνατείνειν τὰς ἄλλας ἐπιστήμας δίκαιον, ἢ τὸ τέλος καὶ τἀγαθὸν τοῦτο. Ariſt: Metaphyſic. l. 2. c 2. πλῶν καὶ θαυμαστῶν ἐπιστήμη, Rhetoric l. 1. c. 37.

d Vide *Field*, of the Church, l. 1. c 1.

called in Scripture the pleaſures of ſin, and the wages of iniquity, *Hebr.* 11. 25. 2 *Pet.* 2. 15. that thing whatſoever it is, for obtaining whereof men do direct all their other endeavours, as profit, pleaſure, and honour or power; and there are mediums exactly proportionable unto theſe ends; namely, the luſts of the fleſh, the luſts of the eyes, and the pride of life, 1 *Joh.* 2. 16. And there is a wiſdome conſonant unto theſe ends and means, and fit to direct and manage theſe luſts unto the attaining of thoſe ends; which therefore the Apoſtle calleth the wiſdom of the fleſh or corrupt nature, *Rom.* 8. 7. and St *James*, a wiſdom earthly, ſenſuall, and diveliſh, *James.* 3. 15. earthly, managing the luſts of the eyes unto the ends of gaine; ſenſuall, managing the luſts of the fleſh unto ends of pleaſure; and divelliſh, managing the pride of life unto ends of power. But ſuch wiſdom as this, God eſteems very fooliſhneſs; my people are fooliſh, ſotiſh children, they have no underſtanding: Why? They are wiſe to do evil, but to do good they have no knowledg: *Ier.* 4. 22. Wiſdom is onely unto that which is good; he is the wiſeſt man who is ſimple and ignorant in the trade of evill, *Rom.* 16. 19. If any man amongſt you ſeemeth to bee wiſe in this world, let him become a fool that he may be wiſe. 1 *Cor.* 3. 18.

On the other ſide, the true and ultimate end of righteous men, is Almighty* God as moſt glorious in himſelf, and moſt good unto us; or the ſeeking of his glory, that he may be honoured by us: and of our own ſalvation; that we may bee glorified by

* *Feciſti nos ad te, & inquietum eſt Cor noſtrum donec requieſcat in te.* Aug Confeſſ. li. 1. ca. 1. *Omnis mihi copia quæ Deus meus non eſt, Egeſtas eſt*, lib. 13. cap. 8. vid. de Trinit. lib. 8 c. 3. de Civit. Dei, li. 12. c 1.

by him. The fruition of him as the higheſt and firſt *in genere veri*, and the greateſt and laſt *in genere boni*, the chiefeſt object for the minde to reſt in by knowledge, and the heart by love: this muſt needs be the beſt of all ends, both in regard of the *excellency of it, as being infinitely and moſt abſolutely good: and in regard of eternitie, ſo that the ſoul having once the poſſeſſion of it, can never be to ſeek of that happineſs which floweth from it, *Joh.* 6. 27. 28. The proper meanes for the obtaining of this end, is the knowledge of God in Chriſt, as in his Word he hath revealed himſelf, to be known, worſhipped, and obeyed; for there onely doth he teach us the way unto himſelf: and true wiſdome is the purſuing of this meanes in order unto that end. For though many approaches may be made towards God by the ſearch and contemplation of the creature, yet in his word he hath ſhewed us a more full and excellent way, which onely can make us wiſe unto ſalvation through faith in Chriſt Jeſus 2 *Tim.* 3. 15. *Prov.* 9. 10. *Eccleſ.* 12. 12, 13. *Jer.* 9. 23, 24.

* *Beatitudo hæc duo requirit, fruitionem incommutabilis Boni, & certitudinem æternæ fruitionis*, vid. Aug de Civ. Dei lib. 11. cap. 13.

Sect. 3.

All the thoughts and wiſdome of men is ſpent upon one of theſe two heads, either the obtaining of the good which we want: or the avoiding and declining the evill which we feare. And by how much the more excellent and difficult the good is which we want; and by how much the more pernicious and imminent the evill is which we feare, by ſo much greater is the wiſdom which in both theſe procures the end at which we ayme. Now then what are the moſt excellent good

things

things which we want? food is common to us with other creatures. Raiment, houſes, lands, poſſeſſions, common to us with the worſt men: take the moſt admired perfections which are not heavenly, and we may finde very wicked men excell in them. All men will confeſſe the ſoule to be more excellent then the body; and therefore the good of that to be more excellent then of the other: and the cheife good of it to be that which doth moſt advance it towards the fountaine of goodneſs, where is fulneſs of perfection, and perpetuity of fruition. The excellency of every thing ſtandeth in two things. The perfection of beauty wherein it was made, and the perfection of uſe for which it was made. The beauty of man, eſpecially in his ſoule, conſiſts in this, that he was made like to God, after his Image, *Gen.* 1. 26, 27. and his end and uſe in this, that he was made for God, firſt to ſerve him, and after to enjoy him; for the Lord hath ſet apart him that is godly for himſelfe, *Pſal.* 4 3. This people have I formed for my ſelfe, they ſhall ſhew forth my praiſe, *Iſa.* 43. 21. Therefore to recover the Image of God, which is in knowledge, righteouſneſs, and true holineſs, *Coloſ.* 3. 10. *Epheſ.* 4. 24, to worke to the ſervice and glory of God, *Ioh.* 15. 8. to aſpire and to enjoy the poſſeſſion and fruition of God, *Exod.* 33. 18. *Phil.* 1. 23 muſt needs bee mans greateſt good; and by conſequence, to attend on the meanes hereof, muſt needs bee his greateſt wiſedome.

Vid. Ariſtot. de iis quæ Bona ſunt, & quæ Meliora & majora. Rhetor. lib. 1. cap. 6, 7.

What is the moſt pernicious and deſtructive evill

evill which a man is in danger of? not the loſs of any outward good things whatſoever, for they are all in their nature periſhable; we enjoy them upon theſe conditions to part with them again; no wiſedome can keep them; Meat for the belly, and the belly for meats, but God ſhall deſtroy both it and them: 1 *Cor.* 6. 13. Not the ſuffering of any outward troubles, which the beſt of men have ſuffered, and triumphed over; But the greateſt loſs is; the loſs of a precious ſoul, which is more worth then all the world, *Matth.* 16. 26. and the greateſt ſuffering is the wrath of God upon the conſcience, *Pſal.* 90. 11. *Iſa.* 33. 14. *Heb.* 10. 31. *Matth.* 10. 28. Therefore to avoid this danger, & to ſnatch this darling from the paw of the Lyon, is of all other the greateſt wiſdom. It is wiſdom to deliver a City, *Eccleſ.* 9. 15: much more to deliver a ſoul, *Prov.* 11. 10. Angelicall, Seraphicall knowledge without this, is all worth nothing, 1 *Cor.* 13. 1, 2.

Therefore we ſhould learn to ſhew our ſelves wiſe indeed by attendance on Gods Word. If the moſt glorious creatures for wiſdom and knowledge that ever God made, the bleſſed * *Angels* were employed in publiſhing the Law of God, *Act.* 7. 53. *Gal* 3. 19. and did with great admiration look into the miſteries of the Goſpel, and ſtoop down with their faces towards the mercy Seat, 1 *Pet.* 1. 12. *Eph.* 3. 10. *Exod.* 37. 9. it cannot but be alſo our chiefeſt wiſdom to hide the world in our hearts, and to make it our companion, and Councelor (as *David* did, *Pſal.* 119. 24.) We eſteem him the wiſeſt man who followeth the beſt and ſafeſt * Counſell, and that

Sect. 9.

* *Videntur ipſi Angeli ex Scriptis Evangelicis, & miniſterio apoſtolico plurima didiciſſe,* Vid Chryſoſt Hom 1 in Iohan. Gregor. Niſſen Hom. 8. in Cantic. Theophylact. & Oecumen. in Eph. 3. alios apud Sanct. Sanenſ. li 6 Annot. 169 182. & 199

* Vide. Greg. Tholoſan de Repub. li 24.

that which will moſt preſerve and promote his intereſt, his honour, and his conſcience. Herein was *Rehoboams* weakneſs, that by paſſionate and temerarious Counſels he ſuffered his honor to be ſtained, his intereſt to be weakned, and his conſcience to be defiled with reſolutions of violence and injuſtice. Now, there is no counſell to that of Gods Word. It enlightneth the eyes, it maketh wiſe the ſimple, *Pſal.* 19. 7. 8. It is able to make a man wiſe * for himſelfe, and unto ſalvation, which no other counſell can do, 2 *Tim.* 3. 15, 16. there is no caſe that can be put, though of never ſo great intricacie and perplexity, no doubt ſo difficult, no temptation ſo knotty and involv'd, no condition whereinto a man can be brought ſo deſperate, no imployment ſo darke and uncouth, no ſervice ſo arduous, or full of diſcouragements, in all which ſo farr as reſpecteth conſcience and ſalvation, there are not moſt clear and ſatisfactory expedients to be drawn out of Gods Word, if a man have his judgement and ſenſes after a ſpirituall manner exerciſed in the ſearching of it. That we are ſo often at a ſtand how to ſtate ſuch a queſtion, how to ſatisfie ſuch a ſcruple, how to cleare and expedite ſuch a difficultie, how to repell ſuch a Temptation, how to manage ſuch an action, how to order our waies with an even and compoſed ſpirit in the various conditions whereinto we are caſt in this world, doth not ariſe from any defect in the word of God, which is perfect & able to furniſh us unto every good work, but only from our own ignorance and unacquaintance with

* Μιτῶ σοφίσλῶ ὄσης ἀχ ἑαυτῶ σοφῶ. *Plutar. de occul. e vi-vendo.*

with it, who know not how to draw the generall rule, and to apply it to our own particular caſes: and this cannot but be matter of great humiliation unto us in theſe ſad and diſtracted times, when beſides our civill breaches, which threaten deſolation to the State, there ſhould be ſo many and wide diviſions in the Church; That after ſo long enjoyment of the Word of God, the Scripture ſhould bee to ſo many men as a ſealed book, and they like the *Egyptians*, have the darke ſide of this glorious pillar towards them ſtill; that men ſhould be toſſed to and fro like children, and carried about with every winde of doctrine, and ſuffer themſelves to be bewitched, devoured, brought into bondage, ſpoiled, led away captive, unskilfull in the word of righteouſneſs, unable to diſcerne good and evill, to prove and try the ſpirits whether they bee of God, alwaies learning, and never able to come to the knowledge of the truth; and this not onely in matters problematical, or circumſtantial, wherein learned and godly men may differ from one another, and yet ſtill the peace and unity of the Church be preſerved (for things of this nature ought not to be occaſions of ſchiſme, or ſeceſſions from one another) but in matters which concern life and godlineſs, touching the power of Gods law, the nature of free-grace, the ſubjection of the conſcience unto morall precepts, confeſſion of ſin in prayer unto God, and begging pardon of it: the differencing of true Chriſtian liberty from looſe, profane and wanton licentiouſneſſe, and a libertie to vent and publiſh what perverſe things ſoever men

Sunt quædam falſæ opiniones quæ ulcus non gignunt: Sunt etiam errores venenati, qui animam depaſcuntur, vid. Plutarch, de ſuperſtit.

pleaſe;

pleate; the very being of Churches, of Miniſters, of Ordinances in the world; the neceſſity of humiliation and ſolemne repentance in times of publick Judgements; the tolerating of all kinde of Religions in Chriſtian Common-Wealths; the mortality of the reaſonable ſoul, and other the like pernicious and perverſe doctrines of men of corrupt minds (the Devils Emiſſaries,) purpoſely by him ſtirred up to hinder and puzz'e the Reformation of the Church; Theſe things I ſay cannot but be matter of humiliation unto all that fear God, and love the proſperity of *Sion*, and occaſions the more earneſtly to excite them unto this wiſdome in the Text, to hear what God the Lord ſayes, and to lay his righteous wayes ſo to heart, as to walk ſtedfaſtly in them, and never to ſtumble at them, or fall from them.

Now there are two things which I take it, the Prophet in this cloſe of his Prophecy ſeems principally to aime at; namely, the judgements, and the bleſſings of God. His righteous wayes in his threatnings againſt impenitent, and in his promiſes made unto penitent ſinners. Theſe are the things which wiſe and prudent men will conſider in times of trouble. *Sect.* 10.

For Judgements; there is a two fold knowledge of them: the one naturall by ſenſe, the other ſpirituall by faith. By the former way wicked men do abundantly know the afflictions which they ſuffer, even unto vexation and anguiſh of ſpirit. They fret themſelves, *Iſa.* 8.21. they are gray-headed, with very trouble and ſorrow, *Hoſ.* 7.9. they gnaw

their

their tongues for pain, *Rev.*16.10.they pine away in their iniquities, *Levit.* 26.39 they are mad in their calamities, have trembling hearts, failing of eyes,and ſorrow of minde,&c. *Deut.*28.34.65.and yet for all this they are ſaid in the ſcripture, when they burn, when they conſume, when they are devoured,not to know any of this,or to lay it to heart *Iſa.* 42.25. *Hoſ.* 7.9. *Ier.* 12.11. and the reaſon is, becauſe they knew it not by faith, nor in a ſpirituall manner in order unto God. They did not ſee his name, nor heare his rod, nor conſider his hand and counſell in it,nor meaſure his Judgements by his word, nor look on them as the fruits of ſin, leading to repentance, and teaching righteouſneſs, nor as the arguments of Gods diſpleaſure, humbling us under his holy hand, and guiding us to ſeek his face, and to recover our peace with him. This is the ſpirituall and prudent way of knowing judgements, *Mic.* 6.9. *Iſa.* 26.8.9. *Iſa.* 27.9. *Levit.* 26.40.41,42. *Scire eſt per cauſam ſcire*: true wiſdom looks on things in their Cauſes: Reſolves Judgements into the cauſes of them, our ſins to be bewailed, Gods wrath to be averted; makes this obſervation upon them, Now I finde by experience, that God is a God of truth; often have I heard Judgements threatned againſt ſin, and now I ſee that Gods threatnings are not empty winde,but that all his words have truth and ſubſtance in them. The firſt part of wiſdome is, to ſee Judgements in the word before they come, & to hide from them: (for as faith in regard of promiſes is the ſubſtance of things hoped for, & ſeeth a being

[a] being in them while they are yet but to come; [f]o is it in regard of threatnings the ſubſtance of things feared, and can ſee a being in Judgments before they are felt.) The next part of wiſdom is, to ſee God in Judgments, in the rods when they are actually come, and to know them in order unto him. And that knowledge ſtands in two things; firſt ſo reſolve them unto him as their Author, for nothing can hurt us without a commiſſion from God, *Iob.* 19. 11. Satan ſpoiles *Iob* of his children, the Sabeans and Chaldeans of his goods; but he looks above all theſe unto God, acknowledging his goodneſſe in giving, his power in taking away, and bleſſeth his name, *Iob.* 1. 21. *Ioſeph* lookes from the malice of his brethren, unto the *providence* of God; *He ſent me before you to preſerve life, Gen.* 45. 5. If the Whale ſwollow *Ionah*, God prepares him, *Ionah* 1. 17. and if he vomit him up again, God ſpeaks unto him, chap. 2. 10. Secondly, to direct them unto him as the end, to be taught by them to ſeeke the Lord, and wait on him in the way of his judgments; to be more penitent for ſinne, more fearfull, and watchfull againſt it, to ſtudy and practiſe the skill of ſuffering as Chriſtians, according to the will of God, that he may be glorified, *Pſal.* 94. 12. *Pſa.* 119. 67. 71. *Zach.* 13. 9. *Iſay* 26. 9. *Heb.* 12. 11. *Deut.* 8. 16. 1. *Pet.* 4. 16. 19.

So likewiſe for Bleſſings; there is a double knowledge of them: one ſenſuall by the fleſh, the other ſpirituall in the conſcience. The former is but a brutiſh and Epicurean feeding on them without feare, as Iſrael upon quailes in the wil-

Perdidiſtis utilitatem calamitatis & miſerrimi facti eſtis, & peſſimi permanſiſtis. Aug. de. Civ. Dei l. 1. c. 13.

derneſs; as Swine which feed on the fruit that fals down, but never look up to the tree whereon it grew; to uſe bleſſings as *Adam* did the forbidden fruit, being drawn by the beauty of them to forget God: as our Prophet complaines, *Hoſ.* 13. 6. But ſpiritual knowledge of Bleſſings is to taſte and ſee the goodneſs of the Lord in them; To look up to him as the Author of them, acknowledging that it is he who giveth us power to get wealth, and any other good thing, *Deut.* 8. 17 18. *Pſal.* 127. 1. *Prov.* 10. 22. and to be drawn by them unto him as their End, to the adoring of his bounty, to the admiration of his goodneſs, to more chearfulneſſe and ſtronger engagements unto his ſervice, to ſay with *Jacob*, He gives me bread to eate, and raiment to put on, therefore he ſhall be my God, *Gen.* 28. 20. He giveth me all things richly to enjoy; therefore I will truſt in him, 1 *Tim.* 6. 17. Catalogues of mercy ſhould beget reſolutions of obedience, *Joſh.* 24. 2. 14.

Sect. 11.

Thirdly, we have here a ſingular commendation of the Doctrine which the Prophet had delivered unto the people of God; namely, that it was altogether Right, and the way which God required them to walk in, whatever Judgment carnall and corrupt minds might paſſe upon it. Now the Doctrine of Gods Judgments, Precepts, and Promiſes, are ſaid to be right divers wayes.

1. In regard of their Equity and reaſonableneſs; There is nothing more profoundly and exactly rationall then true religion; and therefore converſion is called by our Saviour * conviction. There

is

* *Elenchus eſt ſyllogiſmus cum contra dictione concluſionis.* Ariſt. Elench. l. 8. c. 1. *Et ἐλέγχειν. eſt certa argumentatione diſputantem vincere.* Steph. ex Platone.

is a power in the word of God to ſtop the mouths and diſpell the cavillations of all contradictors; ſo that they ſhall not be able to reſiſt, or ſpeak againſt the truth that is taught, *Ioh.* 16. 8. *Tit.* 1. 9. 10. *Act.* 6. 10. *Math.* 22. 34. And the Apoſtle calleth his Miniſtry, [b] a Declaration and a manifeſtation of the truth of God unto the conſciences of men, 1 *Cor.* 2. 4. 2 *Cor.* 4. 2. and *Apollos* is ſaid mightily to have convinced the Jewes, ſhewing or demonſtrating by the Scripture that Jeſus was Chriſt, *Act.* 18. 28. therefore the Apoſtle calleth the devoting of our ſelves unto God, a Reaſonable Service, *Rom.* 12. 1, and thoſe that obey not the Word, are called unreaſonable and abſurd men, that have not wiſdom to diſcerne the truth and equity of the wayes of God, 2 *Theſſ.* 3. 2. What can be more reaſonable, then that he who made all things for himſelf, ſhould be ſerved by the Creatures which he made? That we ſhould live unto him who gave us our being? That the ſupream ſhould be obeyed, the infallible truth beleeved, that he who can deſtroy, ſhould be feared, that he who doth reward ſhould be loved and truſted in; That abſolute Juſtice ſhould vindicate it ſelf againſt preſumptuous diſobedience, and abſolute goodneſſe, extend mercy unto whom it pleaſeth? It is no marvel that the holy Spirit doth brand wicked men throughout the Scripture with the diſgraceſull title of Fools, becauſe they reject that which is the ſupreme rule of wiſdom and hath the greateſt perfection and exactneſſe of reaſon in it, *Ier.* 8. 9.

b *Demonſtratio eſt Syllogiſmus Scientificus.* Ariſt. poſter. Analyt. lib. 1. c 2

Nullum ſcelus rationem habet. Liv lib. 21.

2. In regard of their consonancy and [c] Harmony within themselves; as that which is right and strait hath all its parts equall and agreeing one unto another: so all the parts of Divine Doctrine are exactly sutable and conforme to each other. The promises of God are not yea and nay, but yea and Amen, 2. *Cor.* 1. 19, 20. However, there may be seeming repugnances to a carnall and captious eye (which may seem of purpose allowed for the exercise of our diligence in searching, and humility in adoring the profoundnesse and perfection of the word) yet the Scriptures have no obliquity in them at all, but all the parts thereof doe most intimately consent with one another, as being written by the Spirit of truth who cannot lye, nor deceive, who is the same yesterday, to day, and for ever.

3. In regard of their Directnesse unto that End for which they were revealed unto men, being the strait road unto eternall life, able to build us up and to give us an inheritance, *Act.* 20. 32. In which respect the word is called the word of life, *Act.* 5. 20. and the *Gospel of Salvation*, *Eph.* 1. 13. yea, *Salvation it self*, *Ioh.* 4. 22. *Ioh.* 12. 50. *Act.* 28. 28. as being *the way* to it, and the Instrument of it, 2. *Tim.* 3. 15, 16, 17. *Jam.* 1. 21.

4. In regard of their Conformity to the holy nature and will of God, which is the [d] originall rule of all Rectitude and Perfection. Law is nothing but the will of the Law-giver, revealed with

[c] ἁρμονία γὰρ τῇ ἑτέρᾳ ἐναντία ὅστιν, αὐτῷ μὴ νοεῖν μᾶλλον ὁμολογήσω τὰ ἑρμηνεία &c. Iust. Mart. dialogum Tryphon.

Quod de suo codice Iustinianus veridus de sacro codice affirmatur, contrarium aliquid in hoc codice positum, nullum sibi locum vindicabit &c. Cod. de vetere Iure enucleando. l. 2. Sect. 15. & l. 3. Sect. 15.

[d] *Non id ideo jusse voluit quia futurum justum fuit quod voluit; sed quod voluit, idcirco justum fuit quia ipse voluit ---- secundum eam justum est quod justum est, &c.* Hug de Sacrament. lib. 1. Part. 4. cap. 1.

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an intention to bind thoſe that are under it, and for the ordering of whom it was revealed. That will being in God moſt holy and perfect, the Law or Word which is but the pateſaction of it, muſt needs be holy and perfect too, therefore it is called the acceptable and perfect will of God, *Rom.* 12.2. *Col.* 1. 9. It is alſo called a word of truth, importing a conformity between the mind and will of the ſpeaker and the word which is ſpoken by him; in which reſpect it is ſaid to be Holy, Iuſt, and Good, *Rom.* 7. 14.

5. In regard of the Smoothneſſe, Plainneſſe Perſpicuouſneſſe of them, in the which men may walk ſurely, eaſily, without danger of wandering, ſtumbling, or miſcarriag; as a man is out of danger of miſſing a way, if it be ſtrait and direct without any turnings; and in no great danger of falling in it, if it be plaine and ſmooth, and no ſtumbling block left in it. Now ſuch is the word of God to thoſe who make it their way, a ſtrait way, which looketh directly forward, *Pſal.* 5. 8. *Heb.* 12. 13. *An even and ſmooth way*, which hath no offence or ſtumbling block in it, *Pſal.* 26. 12. *Pſal.* 119. 165. It is true, there are δυσνόητα, hard things to exerciſe the ſtudy and diligence, the faith and prayers of the profoundeſt Scholars; waters wherein an Elephant was ſwimme: but yet as nature hath made things of greateſt neceſſity to be moſt obvious and *Common*, as aire, water, bread and the like; whereas things of greater rarity as gemms and Jewels, are matters of honour and ornaments, not of daily uſe: ſo the wiſdom of God hath

ſo tempered the Scriptures, as that from thence the wiſeſt Solomon may fetch jewels for ornament, and the pooreſt Lazarus bread for life; but theſe things which are of common neceſſity, as matters of Faith, Love, Worſhip, Obedience, which are univerſally requiſite unto the common Salvation, (as the Apoſtle expreſſeth it, *Jude ver.* 3. *Tit.* 1. 4.) are ſo [e] perſpicuouſly ſet down in the holy Scriptures, that every one who hath the ſpirit of Chriſt, hath therewithall a judgment to diſcern ſo much of Gods will as ſhall ſuffice to make him beleeve in Chriſt for righteouſneſſe, and by worſhip and obedience to ſerve him unto ſalvation: The way of holineſſe is ſo plain, that ſimple men are made wiſe enough to find it out, and wayfaring men, though fooles, doe not erre therein, *Pſal.* 19. 7. *Eſay* 32. 4. *Eſay* 35. 8. *Matth.* 11, 25.

[e] *In jis quæ Aperte in Scripturis poſita ſunt inveniuntur illa omnia quæ continent fidem, moreſque viven* — Aug. de doct. Chriſtian. lib. 2 cap. 9. & Epiſt. ad Volu ſian & contr. Ep. Petilian. cap. 5. Vid. Theodoret. Serm. 8. de Martyrib.

Seſſ 12.

From all which we learn, Firſt, to take heed of picking quarrels at any word of God, or preſuming to paſſe any bold and carnall cenſure of ours upon his righteous wayes. When God doth ſet his Word in the power and workings of it upon the ſpirit of any wicked man, making his conſcience to hear it as the voyce of God, it uſually worketh one of theſe two effects: either it ſubdues the ſoule to the obedience of it by convincing, judging, and manifeſting the ſecrets of his heart, ſo that he faleth down on his face and worſhippeth God, 1 *Cor.* 14. 25. Or elſe it doth by accident excite and enrage the naturall love which is in every man to his luſts, ſtirring up all the proud arts

arts and reaſonings which the forge of a corrupt heart can ſhape in defence of thoſe luſts againſt the ſword of the ſpirit which wou'd cut them off; as that which hindreth the courſe of a river, doth accidentally enrage the force of it, and cauſe it to ſwell and over-runne the bankes; and from hence ariſeth gainſaying and contradiction againſt the word of grace, and the wayes of God as unequall and unreaſonable, too ſtrict too, ſevere, too hard to be obſerved, *Ezek.* 18. 25. ſnuffing at it, *Mal.* 1.13. gathering odious Conſequences from it, *Rom.* 3. 8. Replying againſt it, *Rom.* 9. 19. 20. caſting reproaches upon it, *Jer.* 20. 8, 9. enviouſly ſwelling at it, *Act.* 13. 45. There are few ſinnes more dangerous then this of picking quarrels at Gods word, and taking up weapons againſt it. It will prove a burthenſome ſtone to thoſe that burthen themſelves with it, *Zach.* 12. 3. *Matth.* 21. 44. Therefore when ever our crooked and corrupt reaſon doth offer to except againſt the waies of God as unequall, we muſt preſently conclude as God doth, *Ezek.* 18. 25. that the inequality is in us, and not in them. When a Lame man ſtumbleth in a plain path, the fault is not in the way, but in the foot: nor is the potion but the palate too blame when a feaveriſh diſtemper maketh that ſeeme bitter which indeed was ſweet. He that removeth in a Boat from the ſhoare, in the judgment of ſence ſeeth the houſes or trees on the ſhoare to totter and move, whereas the motion is in the Boat, and not in them. Unclean and corrupt hearts, have unclean notions

Ut vernula illa apud Senecam quæ cum casa eſſet cubiculum eſſe tenebroſum querebatur.
ἐν τῷ πυρέτ-
τειν πικρὸν
πάντα καὶ ἀηδῆ
φαίνεται γευ-
μάτων·
ἀλλ' ἀκίνη τὸ
πόπον ἀλλὰ
τὸν νόσον αἰτι
ώμεθα.
Plutarch. de Animi Tranquillitate.

tions of the pureſt things, and conceive of God as if he were ſuch a one as themſelves, *Pſal.* 50. 21.

Sect. 13.

Secondly, it ſhould teach us to come to Gods Word alwaies as to a Rule, by which we are to meaſure our ſelves, and take heed of wreſting and wrying that to the corrupt fancies of our owne evill hearts, as the Apoſtle ſaith ſome men do to their own deſtruction, 2. *Pet.* 3. 16. *Act.* 13. 10. Every wicked man doth, though not formally and explicitely, yet really and in truth, ſet up his owne will againſt Gods, reſolving to doe what pleaſeth himſelf, and not that which may pleaſe God, and conſequently followeth that reaſon and councell which waites upon his own will, and not that Word which revealeth Gods. Yet becauſe he that will ſerve himſelf, would fain deceive himſelf too (that ſo he may doe it with leſſe regret of conſcience) and would fain ſeem Gods ſervant, but be his owne, therefore corrupt Reaſon ſets it ſelf on work to[a] excogitate ſuch diſtinctions and evaſions, as may ſerve to reconcile Gods word and a mans own luſt together. Luſt

Ceſſet voluntas propria, & non erit Infernus, &c. vid. Bernard. Serm. 3. de. Reſurrect.

[a] Διαζευγνυσι πρὸς τὰς ὀπιδυμίας τὸ χρεών. Clem. Alex. Strom. l. 7.

εἰς τὰς ἰδίας μετάγεσι δόξας. *Ibid.* κλέπτουσι τὰ κάνονα τῆς ἐκκλησίας, καὶ ἰδίαις ὀπιδυμίαις καὶ φιλοδοξίαις χαριζόμενοι. *Ibid.* ἕλκοντες πρὸς τὸν ἑαυτῶν ὄργανον τὸ εὐαγγέλιον, &c. Juſtin. Martyr. Ep. ad Zenam *Simplicitatem ſermonis Eccleſiaſtici id volunt ſignificare quod ipſi ſentiunt.* Hieron. ep. vid. Aug. de doct. Chriſtian. lib. 3. cap. 10. *Scripturas tenent ad ſpeciem non ad ſalutem.* de Baptiſm. contr. Donat. lib. 3 cap. ult. *Eas ſecundum ſuum ſenſum legunt.* de Grat. Chriſt. lib. 1. cap. 14. *Sequitur voluptatem non quam audit, ſed quam attulit, & vitia ſua cum cœpit putare ſimilia præceptis, indulget illis non timide nec obſcure; Luxuriantur etiam inoperto capite.* Ser. de vita beata cap. 13. *Nondum hæc negligentia deum venerat, nec interpretando ſibi quiſque jus jurandum & leges aptas faciebat, ſed ſuos potius mores ad ea accommodabat.* Liv. lib. 2.

ſayes

ſayes, ſteale; God ſayes no, thou ſhalt not ſteale; carnall Reaſon, the advocate of Luſt, comes in and diſtinguiſheth: I may not ſteal from a neighbour, but I may weaken an enemy, or pay my ſelfe the ſtipend that belongs to my ſervice, if others doe not; and under this evaſion, moſt innocent men may bee made a prey to violent Soldiers, who uſe the name of publick intereſt to palliate their own greedineſs. Certainly, it is a high preſumption to tamper with the word of Truth, and make it beare falſe witneſs in favour of our owne ſinnes; and God will bring it to a tryall at laſt, whoſe will ſhall ſtand, his, or ours.

Laſtly, this ſerveth as an excellent boundary both to the miniſtration of the Preacher, and to the faith of the hearer, in the diſpenſing of the Word; firſt, To us in our miniſtry, that we deliver nothing unto the people but the Right wayes of the Lord *, without any Commixtures or contemperations of our owne. Mixtures are uſefull onely for theſe Two purpoſes, either to ſlaken and abate ſomething that is exceſſive, or to ſupply ſomething that is deficient, and to collect a vertue and efficacy out of many things, each one

Sect. 14.

* Παὶν τὸ κρεῖττον ἐν τῷ τῆς χείρονος θεραπείᾳ ἀλλάττειν λέγεται — ὡς οὖν καὶ τῷ παραμίγνυσθαι, &c. Ba: in Pſa: 14. ἀναμίγνυμι τὸ οἶνον τῷ ὕδατι.

Naz. Orat. 1. *Qui frumento arenam immiſcuit, quaſi de corrupto agi poteſt,* l. 26. ad Leg. Aquil. P. *Sect.* 20. *Aurum accepiſti, aurum redde; nolo mihi pro aliis alia ſubjiciaris; nolo pro auro aut impudenter plumbum, aut fraudulenter æramenta ſupponas; nolo auri ſpeciem ſed naturam plane,* Vincent. Lirin. Lege *Corneliâ cavetur ut qui in aurum vitii quid addiderit, qui argenteos nummos adulterinos flaverit, falſi crimine teneatur.* l 9 P. Leg. Cornel. de falſis. *Qui tabulam legis refixerit vel quid inde immutaverit, Lege Iulia peculatus tenetur,* l. 8. P. ad leg. Iul. peculat.

of which alone would have been ineffectuall: and ſo all Heterogeneous mixtures do plainely intimate either a vitiouſneſs to be corrected, or a weakneſs to be ſupplyed, in every one of the ſimples which are by humane wiſdome tempered together in order unto ſome effect to be wrought by them. Now it were great wickedneſs to charge any one of theſe upon the pure and perfect Word of God; and by conſequence, to uſe deceit and incincerity by adulterating of it, either by ſuch gloſſes as diminiſh and take away from the force of it, as the Phariſees did in their carnall interpretations (confuted by our Saviour, *Matth.*5.21.27,38.43.) or by ſuch Super. inducements of humane Traditions as argue any defect, as they alſo did uſe, *Matth.*15.2 9. Humane Arts and Learning are of excellent uſe, as Inſtruments in the managing and ſearching, and as meanes and witneſſes in the explication of holy Writ, when piouſly and prudently directed unto thoſe uſes. But to ſtampe any thing of but an humane Originall with a divine character, and obtrude it upon the conſciences of men (as the Papiſts doe their unwritten traditions) to binde unto obedience; to take any dead childe of ours (as the Harlot did, 1 *Kings*.3.20.) and lay it in the boſome of the Scripture, and father it upon God; to build any ſtructure of ours in the road to heaven, and ſtop up the way; is one of the higheſt and moſt daring preſumptions that the pride of man can aſpire unto: to erect a throne in the conſciences of his fellow creatures, and to counter-

Inſtrumentum rem principalem ſequitur, vid. Locati conducti, A. Leg. 19. Sect. 2.

In Itinere non debet extrui ædificium, l. 9. P. *ſi Servitus vindicetur.*

Nequis vela regia aut Titulum audeat alienis rebus imponere, God. l. 2. Tit. 16 *Qui rem depoſitam in uſus ſuos invito Domino converterit, furti Reus eſt*, Leg. 2. Cod. *Depoſiti vel contra.*

counterfeit the great Seale of Heaven for the countenancing of his own forgeries; is a ſin moſt ſeverely provided againſt by God, with ſpeciall prohibitions and threatnings, *Deut.* 12.32. *Deut.* 18 20. *Ier.*26.2. *Prov* 30.6. This therefore muſt be the great care of the Miniſters of the Goſpel, to ſhew their fidelity in delivering onely the Counſell of God unto his people, *Acts.*20.27 to be as the Two golden pipes which received oyle from the Olive branches, and then emptied it into the Gold, *Zach.*4.12. Firſt, to receive from the Lord, and then to deliver to the people, *Ezek.*2. 7. *Eſay.*21.10. *Ezek.*3.4. 1 *Cor.*11.23. 1 *Pet.*4.11. Secondly, The people are hereby taught, firſt, To examine the Doctrines of men by the rule and ſtandard of the Word, and to meaſure them there, that ſo they may not be ſeduced by the craftineſs of deceivers, and may be the more confirmed and comforted by the doctrine of ſincere teachers; for though the Iudgement of Interpretation belong principally to the Miniſters of the Word, yet God hath given unto all Beleevers a Iudgement of diſcretion, to try the ſpirits, and to ſearch the Scriptures, whether the things which they hear be ſo or no, 1 *Ioh.*4.1. *Act.*17.11. 1 *Theſ.* 5.21. for no man is to pin his own ſoule and ſalvation by a blinde obedience upon the words of a man who may miſlead him; nay not upon the words of an Angel, if it were poſſible for an Angel to deceive, *Gal.*1.8. 1 *Kings.*13.18. 21. but onely and immediately upon the Scripture, except when the blind lead the blind, the leader only ſhould

Vid Davenant. de Indice & norma fidei. Chap. 25 31.

Iſid Pelus. lib. 3. Ep. 165.

fall into the ditch, and the other goe to heaven for his blind obedience in following his guides towards hell: whereas our Saviour tels us both ſhall fall, though but one be the leader, *Matth.*15. 14. *Matth.*23.15. Secondly, Having proved all things, to hold faſt that which is good, with all readineſs to receive the righteous wayes of God, and ſubmit unto them, how meane ſoever the Inſtrument be in our eyes, how contrary ſoever his meſſage be to our wills and luſts. When God doth manifeſt his Spirit and Word in the mouthes of his Miniſters, we are not to conſider the veſſel, but the Treaſure, and to receive it as from Chriſt, who to the end of the world in the diſpenſation of his Ordinances, ſpeaketh from heaven unto the Church, 1 *Theſſ.*2. 13. 2 *Cor.*5.20. *Heb.* 12.25. *Matth.* 28 20.

Sect.15. Fourthly, In that it is ſaid, That the Iuſt will walk in them, we may obſerve two things. 1. That Obedience, and walking in the right wayes of the Lord, is the end of the miniſtry, That the Saints might be perfected, that the body of Chriſt might be edified, that men might grow up into Chriſt in all things, *Eph.* 4: 11.15. that their eyes might be opened, and they turned from darkneſs to light, and from the power of Satan unto God, *Act.*26.16, 17, 18. The Prophet concludeth that he hath laboured in vain, if Iſrael be not gathered; *Eſay.*49. 4.5. Without this the Law is vaine, the pen of the Scribe in vaine, *Ier.* 8. 8. better not know the way of Righteouſneſs, then having known it, to turne from the holy Commandment which

which was delivered unto us, 2 *Pet.* 2. 12. We ſhould eſteem it a great miſery to be without Preaching, without Ordinances, and ſo indeed it is; of all famine, that of the Word of the Lord is the moſt dreadfull; better be with Gods preſence in a wilderneſs, then in *Canaan* without him, *Exod.* 33. 15. better bread of affliction, and water of affliction, then a famin of hearing the word; to have our Teachers removed, *Amos* 8. 11. *Eſay* 30. 20. this is miſchiefe upon miſchiefe, when the Law periſheth from the Prieſt, and there is no Viſion, *Exek.* 7. 26. and yet it is much better be in this caſe, without a Teaching Prieſt, and without the Law, then to enjoy them, and not to walk anſwerably unto them; where the Word is not a ſavour of life, it is a ſavour of death unto death, exceedingly multiplying the damnation of thoſe that do deſpiſe it, 2 *Cor.* 2. 15. *Matt.* 11. 22. 24. Firſt, it doth ripen thoſe ſinnes that it findes, making them much more ſinfull then in other men, becauſe committed againſt greater light and more mercy. One and the ſame ſinne in an Heathen is not ſo hainous and hatefull as in a Chriſtian. Thoſe trees on which the Sun con-

Nihil eſt aliud Scientia noſtra quam culpa, quia ad hoc tantummodo Legem novimus ut majore offenſione peccemus, Salvian. lib. 4.

Crimine ſive culpa, ubi ſtatus honeſtior.

Qui Chriſtiani dicimur, ſi ſimile aliquid Barbarorum impuritatibus facimus, graviùs erramus; atrocius enim ſub ſancti nominis profeſſione peccamus: ubi ſublimior eſt prærogativa major eſt culpa. Salvian lib. 4. *poſſunt noſtra & Barbarorum vitia eſſe paria, ſed in his tamen vitiis neceſſe eſt peccata noſtra eſſe graviora.* ------ *Nunquid dici de Hunnis poteſt, ecce quales ſunt qui Chriſtiani eſſe dicuntur? nunquid de Saxonibus & Francis. Ecce quid faciunt, qui ſe aſſerunt Chriſti eſſe cultores? Nunquid propter Maurorum eſſeros mores Lex Sacroſanctæ culpatur?* ------ *Evangelia legunt, & impudici ſunt, Apoſtolos audiunt, & inebriantur; Chriſtum ſequuntur, & Rapiunt, &c.* ibid.

ſtantly

ſtantly ſhines, have their fruit grow riper and greater then thoſe which grow in a ſhady and cold place. The rain will haſten the growth as well of weeds as of corn, and make them ranker then in a dry and barren ground, *Iohn* 9. 41. *Iohn* 15. 22,24. Secondly, it doth ſuperadd many more and greater; for the greateſt ſinnes of all are thoſe which are committed againſt light and grace; ſinnes againſt the Law and Prophets, greater then thoſe that are committed againſt the glimmerings of nature, *Ezekiel* 2. 5. 3. 6, 7. and ſinnes againſt Chriſt and the Goſpel, greater then thoſe againſt the Law, *Hebr.* 2. 2. 10. 28, 29. Such are, unbelief, impenitency, apoſtacy, deſpiſing of ſalvation, preferring death and ſinne before Chriſt and mercy; judging our ſelves unworthy of eternal life, &c. Thirdly, it doth by theſe means both haſten and multiply judgements. The ſinnes of the Church are much ſooner ripe for the ſickle then the ſinnes of *Amorites*; they are near unto curſing, *Heb.* 6. 8. Summer fruits, ſooner ſhaken off then others, *Amos* 8. 1. *Jer.* 1. 11, 12. Chriſt comes quickly to remove his Candleſtick from the abuſers of it, *Revel.* 2. 5. The Word is a rich mercy in it ſelf, but nothing makes it effectually, and in the event a mercy unto us but our walking in it.

Sect. 16. 2. We learn from hence: That we never make the Scriptures our *Rule* to live and walk according unto them, till we be firſt juſtified, and made righteous: Our obedience to the Rule of the Law written

written in the Scriptures, proceedeth from thoſe ſuteable impreſſions of holineſs wrought in the ſoul by the Spirit of Regeneration, which is called *the writing of the Law in our hearts*, *Ier.* 31.33. 2 *Cor.* 3.3. or the caſting of the Soul into the mould of the Word, as the phraſe of the Apoſtle ſeemeth to import, *Rom.* 6.7. we are never fit to receive Gods Truth in the love and obedience of it, till we repent and be renewed. If God (ſaith the Apoſtle) will *give repentance for the acknowledgment of the truth*, 2 *Tim.* 25. *The wiſe in heart*, that is, thoſe that are truly godly, (for none but ſuch are the Scriptures wiſe men) theſe *will receive commandments*, *but a prating fool will fall*, *Prov.* 10.8. where by prating I underſtand cavilling, contradicting, taking exceptions, making objections againſt the Commandment, and ſo falling and ſtumbling at it, according to that of the Apoſtle, *Iames* 1. 19,20,21. *Let every man be ſwift to hear*, that is, ready to learn the will of God, and to receive the Commandment; but ſlow to ſpeak, ſlow to wrath, that is, carefull that he ſuffer no pride and paſſion to riſe up and ſpeak againſt the things which are taught, according as *Iob* ſayes, *Teach me*, *and I will hold my peace*, *Iob.* 6. 24. for the onely reaſon why men fret and ſwell, and ſpeak againſt the truth of God, is this, becauſe they will not work righteouſneſs: *The wrath of man worketh not the righteouſneſs of God*; therefore men are contentious, becauſe they *love not to obey the truth*, *Rom.* 2.8. diſobedience is the mother of

of gainſaying, *Rom.*10.21. when we once reſolve to lay apart all filthineſs, then wee will receive the Word with meekneſs, and not before; none heare Gods Words, but they who are of God, *Ioh.*8.47. none hear the voyce of Chriſt, but the ſheep of Chriſt, *Ioh.*10.4,5. Chriſt preached is the power of God, and the wiſdom of God; but it is only to them that are called; to others a ſtumbling block, and fooliſhneſs, 1 *Cor.*1.24. We ſpeak wiſdom, ſaith the Apoſtle, but it is amongſt them that are perfect, 1 *Cor.*2.6. He that is ſubject unto one Prince, doth not greatly care to ſtudy the Laws of another; or if he do, it is in order to curioſity, and not unto duty. So long as men reſolve of Chriſt, we will not have this man to raign over us, ſo long either they ſtudy not his Word at all, or it is in order to ſome carnall and corrupt ends, and not either to obedience or ſalvation.

Hereby we may try our ſpirituall eſtate, whether we be juſt men or no; if we make Gods Word our Way, our Rule, our Delight, laying it up in our hearts, and labouring to be rich in it, that we may walk with more exactneſs. It was an ill ſigne of love to Chriſt the Maſter of the Feaſt, when men choſe rather to tend their cattell and grounds, then to waite on him, *Luke.* 14. 18. An ill ſigne of valuing his doctrine, when the loſs of their Swine made the Gardarens weary of his company, *Luke* 8. 37. There was much work to do in the houſe, when *Mary* neglected it all, and ſate at his feet to heare

here his Doctrine, and yet was commended by him for it : Hee was better pleaſed to ſee her hunger after the Feaſt that hee brought, then ſolicitous to provide a Feaſt for him : more delighted in her *love* to his Doctrine, then her Siſters *care* for his entertainment, *Luke* 10. 41, 42. This is one of the ſureſt Characters of a Godly man, that he makes the *Word* in all things his Rule and Counſellor, labouring continually to get more acquaintance with God, and his holy Will thereby, *Prov.* 10. 14. *Col.* 3. 16. *John* 15. 7. It is *His Way* ; and every man endeavours to be skilfull in the way which he is to travell. It is his *Poole* and *Inſtrument*; every Work-man muſt have that in a readineſs, to meaſure and carry on all the parts of his work : It is his *Wiſdome* [a] ; every one would be eſteemed a wiſe man in that which is his proper function and profeſſion : It is the *Myſtery* and *Trade* unto which he is bound ; and every man would have the reputation of skill in his own Trade : It is his *Charter*, the grant of all the Priviledges and Immunities which belong unto him ; and every Citizen would willingly know the Priviledges which he hath a right in. It is the *Teſtament* and Will of Chriſt, wherein are given unto us *exceeding great and precious Promiſes* ; and what Heire or child would be ignorant of the laſt Will of his Father ? Laſtly, it is the *Law* of Chriſts Kingdom, and it[b] concerns

[a] *Turpe eſt patri, cio, & nobili, & cauſas oranti, jus in quo verſaretur ignorare.* Pompon. P. de origine Juris leg. 2 34 § *Itaque in medicum imperite ſecantem competit Actio.* l. 7. P. ad Leg. Aquil. §8 *quia Imperitia culpæ adnumeratur.* Inſtit. lib. 4. de Leg. Aquill § 7. & l. 132. P. de Regulis Juris. [b] *Juris ignorantia cuique nocet.* l. 9. P. de Juris & Ignor. Ariſt. Ethic. lib. 3. cap. 7. Greg. Tholoſ. ſyntag. Jur. l. 30.

every Subject to know the Duties, the Rewards the Puniſhments that belong unto him in that relation.

Sect. 17. Fifthly, in that he ſaith, That the *Tranſgreſſors ſhall fall therein*, we learne, That the Holy and right wayes of the Lord in the miniſtry of his word ſet forth unto us, are unto wicked men turned into matter of falling; and that two manner of wayes. 1. By way of *Scandall* they are offended at it: And 2. by way of *Ruine*, they are deſtroyed by it.

2. By way of *Scandall* they are offended at it. So it is propheſied of Chriſt; that as he ſhould be for a *Sanctuary* unto his people; ſo to others who would not truſt in him, but betake themſelves to their own counſels he ſhould be for a *ſtone of ſtumbling*, and for a *rock of offence*, for a *ginn and for a ſnare*, Eſay 8. 14. *for the fall and the riſing againe of many in Iſrael, and for a ſigne to be ſpoken againſt*, Luke 2. 34. 35. So he ſaith of himſelf, *for Iudgement am I come into this world, that they which ſee not, might ſee; and that they which ſee might be made blind*, Joh. 9. 39. And [c] this offence which wicked men take at Chriſt, is from the purity and holineſs of his word, which they cannot ſubmit unto; *A ſtone of ſtumbling* he is, and *a rock of offence*, to them which ſtumble at the word, *being diſobedient*, 1 Pet. 2. 8. 2 *Cor.* 2 14, 15. Thus Chriſt preached was a *Sanctuary* to *Sergius Paulus* the Deputy, and a *ſtumbling block* to *Elymas* the Sorcerer: a *Sanctuary* to *Dionyſius* and *Damaris*, and a *ſtumbling block*

[c] *Bonæ res neminem ſcandalizant niſi malam mentem*, Tertul. de veland. virg. cap. 3.

block to the wits *and Philoſophers* of *Athens*: A *Sanctuary* to the *Gentiles* that beg'd the preaching of the Goſpel, and a *ſtumbling block* to the *Jews* that contradicted and blaſphemed, *Act.* 13. 42. 45. the former *primarily* and *per ſe*, for ſalvation was the purpoſe of his comming; there was ſin enough to condemne the world before: *I came not*, ſaith he, *to judge the world, but to ſave the world*, (Joh. 12. 47.) The other [d] *occaſionally*, not by any intrinſecall evill quality in the word, which is *holy*, *juſt*, *good*, and dealeth with all meekneſs and beſeechings, even towards obſtinate ſinners [e]; but by reaſon of the *pride* and *ſtubborneſs* of theſe men who daſh againſt it: as that wholeſome *meat* which miniſters ſtrength to a ſound man, doth but feed the diſeaſe of another that ſits at the ſame table with him: the ſame *light* which is a pleaſure to a ſtrong eye, is a pain to a weak one: the ſame *ſweet ſmels* that delight the *brain*, doe afflict the *matrix* when it is diſtempered; and none of this by the infuſion of malignant qualities, but only by an occaſionall working upon, and exciting of thoſe which were there before.

d *Vid. Irenæ. in lib. 5. cap 27.*

e ἐχθαίνεται χείρασιν αὐτὸς αἰτίαν, ἀλλὰ σφῶν αὐτῶν κακοφρονοῦσιν, *Athanaſ. de Synod. Arim. & Seleuc.*

And there are many things in the word of God, at which the corrupt hearts of wicked men are apt to ſtumble and be offended: As firſt the *profoundneſs* and depth of it, as containing great myſteries above the diſcovery or ſearch of created *Reaſon*. Such is the pride and

f Δεῖ μὴ λογισμοῖς ἀνθρωπίνοις δίδουναι τὰ θεῖα, μηδὲ σοφῆς τὸ ῥῆμα τῆς διδασκαλίας ἢ πάθματος τὴν λόγων πίστωσιν τὴν ἔκθεσιν, *Juſtin. Expoſit. Fidei.*

wantonnesse of sinfull wit, that it knows not how to beleeve what it cannot comprehend, and must have all Doctrines tried at her barr, and measured by her ballance; as if a man should attempt to weigh out the earth in a paire of scales, or to empty the waters of the Sea with a bucket. As soon as *Paul* mentioned the *Resurrection*, presently the Athenian Wits mocked his Doctrine, *Act.* 17. 32: and it was a great stumbling block to *Nicodemus* to heare that a man must be *borne againe*, Joh. 3. 4. *Sarah hath* much a doe to beleeve *beyond reason*, *Gen* 18. 12. and *Moses* himself was a little staggerd by this temptation, *Numb.* 11. 22. 21. A very hard thing it is for busie and inquisitive Reason to rest in an ὦ βάθος in the depth of the wisedome and counsell of God; and to adore the unsearchablenesse of his Judgements, * though even Humane Lawes tell us that Reason of Law is not always to be inquired into. * The first great Heresies against the highest mysteries of Christian Religion, the Trinity, the two natures of Christ, the Hypostaticall union, the deity of the Holy spirit, had their first rise among the Græcians, who were then the masters of wit and Learning, and esteemed the rest of the world Barbarous; and the old exception which they were wont to take at the Doctrine of Christianity was the *foolishnesse* of it, as the Apostle notes, 1 *Cor.* 1. 23.

Sect. 18. * Οὐδὲ γὰρ ὧν ἀνθρώπων νόμος πάντων τὸ ξυλλογίζεσθαι ἀκριβῶς ἔχοι καὶ πανταχοῦ φαίνοιτο. Plutarch de sera numinis vindicta. Non omnium quæ à majoribus constituta sunt Ratio reddi potest, & ideo Rationes eorumque constituuntur, inquiri non oportet. P. lib. 1. T. 4. Leg. 20, 21. * Vid Hooker. lib. 5 3. Mater omnium Hæreticorum superbia Aug. de Gen. contr. Manichæos. lib. 2. cap. 8.

Sect. 19.

Secondly, the sanctity and *strictnesse* of it, as it is contrary to the carnall wills and affections

of men : for as corruption doth deifie *Reaſon* in the way of *wiſedome*, not willingly allowing any myſteries above the ſcrutiny and comprehenſion of it ; ſo doth it deifie *will* in a way of *Liberty* and power, and doth not love to have any authority ſet over that which may pinch or reſtraine it. As *Ioſhua* ſaid to Iſrael, *yee cannot ſerve the Lord, for he is an holy God*, Joſh. 24. 19. we may ſay of the Law, we cannot ſubmit to the Law becauſe it is an Holy Law ; the *carnall minde is not*, cannot be, *ſubject to the Law of God*, *Rom.* 8. 17. Heat and Cold will ever be offenſive unto one another, and ſuch are fleſh and ſpirit, *Gal.* 5. 17. Therefore ordinarily the argumens againſt the wayes of God, have been drawn from *politique* or *carnall jntereſts*. *Ieroboam* will not worſhip at *Ieruſalem*, for feare leaſt Iſrael revolt to the houſe of *David*, 1 *Kings* 12. 27. *Amos* muſt not propheſie againſt the Idolatry of Iſrael, for *the Land is not able to beare all his words*, *Amos* 7. 10, The Jewes conclude Chriſt muſt not be *let alone*, *leſt the Romans come* and take away their place and Nation; *Rom.* 11, 48. *Demetrius* and the Craftſmen will by no meanes have *Diana* ſpoken againſt, becauſe by making *ſhrines* for her they *got their wealth*, Act. 19. 24. 25. * Corruption will cloſe with Religion a great way, and *heare gladly*, and doe *many things* willingly, and part with much to eſcape damnation ; but there is a *particular* point of rigor and *ſtrictneſs* in every unregenerate mans caſe, which when it is ſet on cloſe upon him, cauſeth him to

* See Perkins his works, *tom.* 1. *pag* 356. 262. Boltons courſe of true happineſs. Sanderſons ſermon 1 *Kin.* 21. 29. Dan. *Dikes* deceit of the heart *cap.* 6, 7, 8. *Downham* of Chriſtian warfare, *part.* 4. *li.* 1 *cap.* 13, *ſect.* 3 *& lib* 2. 11.

to *stumble*, and to be offended, and to break the treaty. The Hypocrites in the Prophet will give *rammes*, and *rivers of oyle*, and the *first borne* of their body for the sinne of their soule: *but to doe justly, to love mercy, to walke humbly with God, to doe away the treasures of wickednes, the scant measure, the bagg of deceitfull weights, violence, lies, circumvention, the statutes of* Omri, *or the Counsels of the house of* Ahab; *durus sermo*, this is intollerable: they will rather venture smiting and desolation then bee held to so severe termes, *Mich. 6. 6. 16* The *young man* will come to *Christ*, yea *runn* to him and *kneel*, and desire instruction touching the way to eternall life, and walk with much care in observation of the Commandments, but if hee must *part with all*, and instead of great possessions, *take up a Crosse and follow Christ*, and fare as he fared, *durus sermo*, this is indeed a hard saying: he that came *running*, went away *grieving* and displeased, and upon this one point doth hee and Christ part, *Mark. 10. 17. 22. Herod* will heare *John* gladly, and doe *many things*, and observe and *reverence him* as a Just and holy man; but in the case of *Herodias* hee must be excus'd; upon this issue doth hee and Salvation shake hands, *Mark. 6. 20: 27.* This is the difference between *Hypocriticall* and *sincere conversion*; that goes *farr*, and parts with *much*, and proceedes to *almost*; but when it comes to the very turning point, and ultimate act of Regeneration, hee then playes the part of an *unwise son*, and

Vid. Basil. Homil in dictescentes. statim abinitio.

stayes

ſtayes in the place of the breaking forth of children, Hoſ, 13. 13. as a fooliſh Merchant, who in a rich bargain of a thouſand pound breaks npon a difference of twenty ſhillings : but the other is contented to *part with all*, to *ſuffer the loſs of All*, to carry on the Treaty to a full and finall concluſion, to have *All the Armour of the ſtrong man taken from him*, that Chriſt may divide the ſpoiles, *Luke*. 11. 22. *Pſal*. 119. 128. to doe the hardeſt duties if they be commanded, *Gen*. 22. 3.

Fides famem non timet, Hier. Perquam dura ſed ita lex ſcripta eſt. Vlpian l. Qui & a quibus manumiſſi Liberi non fiunt. l. 12 Sect. 1.

Thirdly, the *ſearching*, convincing and penetrating quality which is in the Word, is a great matter of offence unto wicked men, when it *cuts them to the heart*, as *Stephens* Sermon did his hearers, *Act*, 7. 54. *Light* is of a diſcovering and *manifeſting* property, *Eph*. 5, 13, and for that reaſon, is *hated by every one that doth evill*, John 3. 20. for though the pleaſure of ſin unto a wicked man be ſweet, yet there is bitterneſs in the root and bottom of it ; he who loves to enjoy the *pleaſure*, cannot endure to heare of the *guilt*.

Sect. 20.

Now the work of the Word is to take men in their own heart, *Ezek*. 14. 5, to make manifeſt to a man the ſecrets of his own heart, 1 *Cor*. 14. 25, to pierce like arrowes the hearts of Gods enemies, *Pſal*. 45. 5. to divide aſunder the ſoule and ſpirits, the joynts and marrow, and to be a diſcerner of the thoughts and intents of the heart, *Hebrewes* 4. 12. *Eſay* 49. 2. This Act of diſcovery cannot but exceedingly gaul the ſpirits of wicked men ;

men; it is like the voice of God unto *Adam* in Paradiſe, *Adam*, where art thou? or like the voice of *Ahijah* to the wife of *Jeroboam*, 1 *Kings* 14. 6. *I am ſent unto thee with heavy tidings.*

Fourthly, the plainneſs and *ſimplicity* of the Goſpel is likewiſe matter of offence to theſe men, 2 *Cor.* 10, 10. and that partly upon the preceding reaſon; for the more *plaine* the Word is, the more immediate acceſs it hath unto the *conſcience*, and operation upon it. So much as is meerly humane elegancy, fineneſs of wit, and delicacy of expreſſion, doth oftentimes ſtop at fancy, and take that up, as the body of *Aſahel* cauſed the paſſers by to ſtand ſtill and gaze, 2 *Sam* 2. 23. And wicked men can bee contented to admit the Word any whither, ſo they can keep it out of their conſcience, which is the only proper ſubject of it, 2 *Cor.* 4. 2. When I heare men magnifie quaint and polite diſcourſes in the miniſtry of the word, and ſpeak againſt Sermons that are plaine and wholeſome, I look upon it not ſo much as an Act of *pride* (though the wiſedome of the fleſh is very apt to ſcorne the ſimplicity of the Goſpel) but indeed as an act of *feare* and cowardize, becauſe where all other externall trimmings and dreſſes are wanting to tickle the fancy, there the Word hath the more downright and ſad operation upon the conſcience, and muſt conſequently the more ſtartle and terrifie.

Fiftly, the great *difficulty* and indeed impoſſibility of obeying it in the ſtrictneſs and rigor of it, is another ground of ſcandall, that God in his Word

Word ſhould command men to do that which indeed cannot be done; this was matter of aſtoniſhment to the Diſciples themſelves, when our Saviour told them that it was *eaſier for a Camel to go through the eye of a needle, then for a Rich man to enter into the Kingdom of God*, Mark 10. 25. [a] This was the cavil of the diſputant in the Apoſtle, againſt the councels of God, *Why doth he yet finde fault?* if he harden whom he will, why doth he complain of our hardneſſe, which it is impoſſible for us to prevent, becauſe none can reſiſt his will? *Rom.* 9.1. Now to this ſcandal we anſwer; firſt, That the Law of God was [b] not *originally*, nor is it *intrinſecally* or in the nature of the thing *impoſſible*, but *accidentally*, and by reaſon of natural corruption which is enmity againſt it; a burthen may be very portable in it ſelf, which he who is a creeple is not able to bear; the defect is not in the Law, but in us, *Rom.* 8.3. Secondly, that of this [c] *Impoſſibility* there may be made a moſt excellent uſe, that being convinced of impotency in our ſelves, we may have recourſe to the perfect obedience and righteouſneſſe of Chriſt, to pardon all our violations of it, *Galatians* 3. 21, 24. Thirdly, being regenerated and endued with the ſpirit of Chriſt, the Law becomes [d] *Evangelically poſſible* unto

a *Cenſores divinitatis dicentes ſic non debuit Deus, & ſic magis debuit---conſultiores ſibimet videntur Deo*, Tertul. in Marcion, lib. 2. cap. 2.

b *Non fuit Impoſſibile quando præceptum eſt, ſed ſtultitia peccantis Impoſſibile ſibi fecit.* Gul. Pariſ. de vitiis & pec. cat. cap. 10. *Neque enim ſuo vitio non implebatur Lex, ſed vitio prudentiæ carnis.* Aug. de ſpir. & lit. cap. 19.

c *Nec latuit præceptorem præcepti pondus hominum excedere vires: Sed judicavit utile ex hoc ipſo ſuæ illos Inſufficientiæ admoneri*

---*Ergo mandando Impoſſibilia non prævaricatores homines fecit ſed humiles, ut omne os obſtruatur & ſubditus fiat omnis mundus Deo, quia ex operibus legis non juſtificabitur omnis caro coram illo: accipientes quippe mandatum, & ſentientes defectum, clamabimus in Cœlum & miſerebitur noſtri Deus*, Bernard. Ser. 50. in Cantic. d Lex data, *ut gratia quæreretur, gratia data ut Lex impleretur*, Aug. de ſp. & lit. c. 19. *Omnia fiant Charitati facilia.* De nat. & grat. cap. 69. de ſpir. Chriſt. cap. 9. de grat. & lib. arb. cap. 15.

us again, yea not only possible, but *sweet* and *easie*, *Rom.* 7. 22. 1 *Joh.* 5. 2. *Ma.* 11. 30. Though *impossible* to the purpose of *Justification* and legal Covenant, which requireth perfection of obedience under pain of the Curse, *Galatians* 3. 10. in which sense it is a yoak which cannot be born, *Acts* 15. 10. A Commandment which cannot be endured, *Hebr.* 12. 20. yet possible to the purpose of *acceptation* of our services done in the obedience of it; The *spiritual* part of them being presented by the *intercession*, and the *carnal* defects covered by the *righteousness* of Christ, in whom the Father is alwayes well pleased. Fourthly, if any wicked man presume to harden himself in the practice of sins, under this pretence, that it is *impossible* for him to avoid them, because God hardeneth *whom he will*; Though the Apostolical increpation be Answer sufficient, *Who art thou that replyest against God?* yet he may further know, that he is not only *hardened judicially* by the sentence of God, but most *willingly* also by his own stubborn love of sin, and giving himself over unto greedines in sinning, and thereby doth actively bring upon himself those indispositions unto duty, so that the Law being impossible to be performed by him, is indeed no other then he would himself have it to be, as bearing an active enmity and antipathy unto it.

Cor lapideum non significat nisi durissimam voluntatem & adversus Deum inflexibilem, Aug. de grat. & lib. arb. c. 14

Sixthly, The *mercy* and *Free-grace* of God in the promises, is unto wicked men an occasion of *stumbling* while they turn it *into lasciviousness*, and continue in sin *that grace may abound*, *Rom.* 6. 1.

Sect. 22.

Fud.

Jud. verſe 4. and venture to make work for the blood of Chriſt, not being led *by the goodneſs of God unto repentance*, but hardning themſelves in impenitency becauſe God is good, *Rom.* 2.4. There is not any thing at wich wicked men do more ordinarily *ſtumble* then at *mercy*, as gluttons ſurfet moſt upon the greateſt dainties, venturing upon this ground to go on in ſin, becauſe they cannot out-ſin mercy; and to put off repentance from day to day, becauſe they are ſtill under the offers of mercy; making mercy not a ſanctuary unto which to fly from ſin, but a ſanctuary to protect and countenance ſin; and ſo by profane and deſperate preſumption turning the very mercy of God into a [f] *judgement*, and *ſavour of death* unto themſelves, *Deut.* 29.19,20. *Numb.* 15.30. pretending liberty from ſin, that they may continue in it, and abuſe God by his own gifts.

Laſtly, the *threatnings* of God ſet forth in his Word, and executed in his judgements upon wicked men, are great occaſions of *ſtumbling* unto them, when they are not thereby with *Manaſſes humbled* under Gods mighty hand, but with *Pharaoh hardned* the more in their ſtubbornneſs againſt him. There is ſuch deſperate wickedneſs in the hearts of ſome men, that they can even ſit down and reſt in the reſolutions of periſhing, reſolving to enjoy the pleaſures of ſin while they may. *To morrow we ſhall die*, therefore in the mean time, *let us eat and drink*, 1 *Corinth.* 5. 32. *This evil is of the Lord, why ſhould we wait for the Lord any longer?* 2 *Kings* 6. 33. There are three men

[f] *Fructum ex eo ei quis conſequi non debet quod impugnat.* Gotofrid. *Nemo ſit Liber in fraudem ſiſci.* *Marcian. P. Qui & à quibus manumiſſi, l.* 11.

Vide quæ de Sardanapalo, Nino, Bacchida, Xanthia, aliis, congeſſit Athenæus, lib. 8. *cap.* 3. *& lib.* 12. *c.* 7.

men in the Scripture that have a *ſpecial brand* or mark of ignominy ſet upon them, *Cain*, *Dathan*, and *Ahaz*. *The Lord ſet a mark upon Cain*; *Gen.* 4.15. *This is that Dathan*, and *this is that Ahaz*, *Num.* 26.9. 2 *Chron.* 22. 22. and if we examine the reaſons, we ſhall finde that the ſinne of *ſtubbornneſs* had a ſpecial hand in it. *Cains* Offering was not accepted; upon this he grew wroth and ſullen, and *ſtubborn* againſt Gods gentle warning, and ſlew his brother: *Dathan* and his Companions ſent for by *Moſes*, return a proud and *ſtubborn* anſwer, *we will not come up*, *we will not come up*. *Ahaz* greatly diſtreſſed by the King of *Syria*, by the *Edomites*, by the *Philiſtines*, by the *Aſſyrian*, and in the midſt of all this diſtreſs, ſtubborn ſtill, and *treſpaſſing more againſt the Lord*. It is one of the ſaddeſt ſymptomes in the World for a man or a Nation not to be humbled under the correcting hand of God, but like an *anvile* to grow harder under blowes; and a moſt ſure argument that God will not give over, but go on to multiply his judgements ſtill; for *he will overcome when he judgeth*, and therefore will judge till he overcome. In Muſical Notes there are but *eight* degrees, and then the ſame returns again; and Philoſophers when they diſtinguiſh *degrees* in qualities, do uſually make the *eighth* degree to be the higheſt: but in the wrath of God againſt thoſe who impenitently and ſtubbornly ſtand out againſt his judgements, we ſhall finde no fewer then *eight and twenty* degrees threatned by God himſelf, *I will puniſh ſeven times more*, and yet *ſeven times more*,

Contumatia cumulat pœnam. l. 4 P. de præis.

more, and again, *seven times more*, and once more, *seven times more for your sins*, *Levit.* 26. 18, 21, 24, 28. Thus wicked men do not onely stumble at the Word by way of *scandal*, but also ——

Sect. 23.

2. By way of *Ruine*, because they are sure in the conclusion to be destroyed by it; for the *rock* stands still, the *ship* onely is broken that dasheth against it. Gods Word is and will be too hard for the pride of men, the more they resist it, the mightier will it appear in their condemnation. The weak corn which yeelds to the winde, is not harmed by it; but the proud Oak which resists it, is many times broken in pieces. The soul which submits to the Word, is saved by it; the soul which rebels against it, is sure to perish. Therefore since the Word comes not to any man *in vain*, but returnes glory to God either in his *conversion* or in his *hardning*: It greatly concerneth every man to come unto it, with meek, penitent, docile, tractable, believing, obedient resolutions, and to consider how vain and desperate a thing it is for a Potsherd to strive with a rod of Iron; for the pride and wrath of man to give a challenge to the justice and power of God; for briars and thorns to set themselves in battel against fire. As *our God is a consuming fire* himself, so *his law is a fiery Law*, *Deut.* 33. 2. and *his word* in the mouths of his Ministers *a fire*, *Jer.* 5. 14. 23. 29. If we be *gold*, it will *purge* us; if *thorns*, it will *devour* and feed upon us. *This is the condemnation* (saith our Saviour,) *That light is come into the world, and men loved darkness rather then light*, *Joh.* 3. 19. There was damnation

Ὧν ἁμαρτὸς ἡ διαίμις ἐστιν, οὗτος τάλων ἐστὶν ἀδικεῖ) τὰ εἰκοντα τῇ δι-δισαμένᾳ. *Ut Plut. Sympos. lib* 4. *qu.* 2.

tion in the world before while it lay in darkneſs and in miſchief, and knew not whither it went: but not ſo heavy damnation as that which groweth out of light. When Phyſick, which ſhould remove the diſeaſe, doth cooperate with it, then death comes with the more pain & the more ſpeed. The ſtronger the *conviction* of ſin is, the deeper will be the *wrath* againſt it, if it be not by repentance avoided. No ſurfet more dangerous then that of bread, no judgement more terrible then that which grows out of mercy, known and deſpiſed; *The word which I have ſpoken* (ſaith Chriſt) *the ſame ſhall judge you at the laſt day*, *Joh.* 12 48. Every principle of truth which is by the Word begotten in the hearts of diſobedient ſinners, and is held down, and ſuppreſſed by unrighteouſneſs, lies there like fire raked up under aſhes, which at that great day will kindle into an unquenchable flame. The Word can bring much of Hell upon the ſpirit of impenitent ſinners here: It can hew, and cut, and pierce, and burn, and torment, and root out, and pull down, and deſtroy, and ſtrike with trembling and amazement the proudeſt and ſecureſt ſinners, *Hoſ.* 6. 5. *Act.* 7. 54. *Heb.* 4 12. *Iſa.* 49.2. *Pſal.* 45.5. *Revel.* 11.5,10. *Jer.* 1.10 2 *Cor.* 10.4. *Acts* 24.25. we need no meſſengers from the dead to tell us of the torments there: All the Rhetorique in Hell cannot ſet forth Hell more to the life then *Moſes* and the Prophets have done already, *Luke* 16. 31. But O what a Hell will it be at laſt, when the Word which warned us of it, ſhall throw us into it! When every offer of mercy which

which we have refuſed, and every threatning of wrath which we have deſpiſed, ſhall accompany us to the tribunal of Chriſt, to teſtifie againſt us; and into the the fire of Hell, to upbraid us with our own perdition! O the doleſull condition of impenitent ſinners! If they have not the word, they periſh for the *want*: and if they have it, they periſh *double* for the *contempt* of it. O that men would conſider the terror of the Lord, and be perſwaded! and that they would learn ſo much wiſdom as not to arm the very mercy of God againſt themſelves. A bridge is made to give us a ſafe paſſage over a dangrous river; but he who ſtumbles on the bridge, is in danger to fall into the river. The Word is given as a means to carry us over Hell unto Heaven; but he who ſtumbles and quarrels at this means, ſhall fall in thither, from whence otherwiſe he had been delivered by it.

FINIS.

